# PLUTARCH's MORALS

Translated from the Greek

BY

SEVERAL HANDS.

VOLUME V.

The Fifth Edition Corrected.

LONDON:

Printed for W. TAYLOR at the Ship in Pater-noster Row, 1718.



with tout Anni ghas the low end Book hor Take it I should be of,

MM



## PLUTARCH'S MORALS.

### VOL. V.

Of Eating of Flesh. Tract I.

Translated from the Greek by William Baxter, Gent.

OU ask of me then for what Reason it was that Pythagoras abstain'd from Eating of Flesh. I for my part do much admire in what Humour, with what Soul, or Reason, the first Man with his Mouth touched slaughter, and reach'd to his Lips the Flesh of a dead Animate; and having set before People Courses of ghastly Corpses and Ghosts, could give those parts the Names of Meat and Victuals, that but a little before lowed, cryed, moved and saw: How his Sight could endure the Blood of slaughtered, flayed, and mangled Bodies; How his Smell could bear their Scent; and how the very Nastiness happened not to offend the Taste, while it chewed the Sores of others, and participated of the Saps and Juices of deadly Wounds.

Fleeces did creep, Flesh on the Spits did bellow,

Both Raw and Roast.

This indeed is but a Fiction and Fancy; but the Fare it self is truly monstrous and prodigious: That a Man should have a Stomach to Creatures while they yet bellow, and that he should be giving Directions which of Things yet alive and speaking, is sittest to make Food of, and ordering the several manner of the seasoning

A 2

tui

an

th

it

Ar

ac

We

is

in

fin

for

un

git

no

fh:

are

va

Blo

the

kil

W

the

Sti

fo

du

fee

by

mo

it

an

fw

an

be

de

pl

an

ef

me

and dreffing them, and ferving them up to Tables. You ought rather, in my Opinion, to have inquired who first began this Practice, than who of late Times left it off. And truly as for those People who first ventured upon Eating of Flesh, it is very probable that the whole Reason of their so doing, was scarcity and want of other Food; for it is not likely that their living together in lawless and extravagant lufts, or their growing wanton and capticious through the excessive variety of Provisions then among them, brought them to fuch unsociable Pleasures as these, against Nature. Yea, had they at this Instant but their Sense and Voice restored to them, I am perswaded they would express themselves to this purpose. Oh! happy you, and highly favour'd of the Gods, who now live! Into what an Age of the World are you fallen, who share and enjoy among you a plentiful Portion of good things! What abundance of things spring up for your use! What fruitful Vineyards you enjoy! What wealth you gather from the Fields! What delicacies from Trees and Plants, which you may gather! You may glut and fill your felves without being polluted. for us, we fell upon the most dismal and affrighting part of Time, in which we were expos'd by our first Production to manifold and inextricable Wants and Necessities. As yet the thickned Air conceal'd the Heaven from our View, and the Stars as yet confus'd with a disorderly huddle of Fire, and moist and violent Fluxions of Winds. As yet the Sun was not fixed to an unwandring and certain Courfe, but drew both East and West round about you, and then again return'd behind you, twifting about the Fruitful Seasons, like Garlands upon a Cup. The Land was also spoiled by the Inundations of disorderly Rivers; and a great part of it was deformed with Sloughs, and utterly wild by reason of deep Quagmires, unfertile Forests and Woods. There was then no production of tame Fruits, nor any Instruments of Art, or Invention of Wit. And Hunger gave no time, nor did Seed-time then stay for the yearly Season. What wonder is it if we made use of the Flesh of Beasts contrary to Nature,

es. You who first left it entured hat the nd want r living r growive vat them Nature. d Voice express u, and to what are and things! ur use! wealth es from ou may ed. As righting our first and Nehe Head with a nt Fluxian unind West and you, s upon a ns of dismed with ives, unproductit, or Innor did onder is y to Na-

ture,

ture, when Mud was eaten, and the Bark of Wood, and when it was thought a happy thing, to find either a sprouting Grass, or a Root of any Plant! But when they had by chance tafted of, or eaten an Acorn, they danc'd for very joy about some Oak or Esculus, calling it by the Names of Life-giver, Mother and Nourisher; And this was the only Festival that those times were acquainted with; Upon all other Occasions, all Things were full of Anguish and dismal Sadness. But whence is it that a certain ravenousness and frenzy drives you in these happy Days to pollute your selves with Blood, fince you have such an abundance of things necessary for your subsistence? Why do you belye the Earth as unable to maintain you? Why do you profane the Lawgiver Ceres, and shame the Mild and Gentle Bacchus, as not furnishing you with sufficiency? Are you not ashamed to mix tame Fruits with Blood and Slaughter? You are indeed wont to call Serpents, Leopards, and Lions, Savage Creatures, but yet your felves are defiled with Blood; and come nothing behind them in Cruelty. What they kill, is their ordinary Nourishment, but what you kill indeed is your better Fare. For we eat not Lions and Wolves by way of Revenge; but let those go, and catch the harmless and tame fort, and such as have neither Stings nor Teeth to bite with, and flay them; which, fo may Fove help us, as Nature feems to us to have produced for their Beauty and Comeliness only. Just as if one feeing the River Nilus overflowing its Banks, and thereby filling the whole Country with genial and fertile moisture, should not at all admire that secret Power in it that produces Plants and plenteousness of most sweet and useful Fruits, but beholding somewhere a Crocodile fwiming in it, or an Aspe crawling along, or Flies, (Savage and filthy Creatures) should presently affirm these to be the occasion of all that is amiss, or of any want or defect that may happen. Or as if indeed one contemplating this Land or Ground, how full it is of tame Fruits. and how heavy with Ears of Corn, should afterwards espy somewhere in these same Corn-fields an Ear of Darnel or a Wild Vetch, and thereupon neglect to reap and A 3 gather

gather in the Corn, and fall a complaining of these. Such another thing it would be, if one hearing the Harangue of some Advocate at some Bar or Pleading, swelling and enlarging and hastening towards the Relief of some impending Danger, or else, by Jupiter, in the impeaching and charging of certain audacious Villanies or Indictments, flowing and rowling along, and that not in a simple and poor Strain, but with many forts of Passions all at once, or rather indeed with all forts, in one and the same manner, into the many and various and differing Minds of either Hearers or Judges, that he is either to turn and change; or else, by Jupiter, to soften, appeafe, and quiet; should overlook all this Business, and never confider or reckon upon the labour or fruggle he had undergone, but pick up certain loofe Expressions, which the rapid Motion of the Discourse had carried along with it, as by the stream of its Current, and so had flipt and escap'd the rest of the Oration; and hereupon undervalue the Orator. But we are nothing put out of Countenance, either by the beauteous gayety of the Colours, or by the charmingness of the musical Voices, or by the rare Sagacity of the Intellects, or by the cleanliness and neatness of Diet, or by the rare Discretion and Prudence of these poor unfortunate Animals; but for the fake of some little mouthful of Flesh, deprive a Soul of the Sun and Light, and of that proportion of Life and Time it had been born into the World to enjoy. And then we fancy that the Voices it utters and screams forth to us are nothing else but certain inarticulate Sounds and Noises, and not the several Deprecations, Entreaties and Pleadings of each of them, as it were faying thus to us; I deprecate not thy Necessity (if such there be) but thy Wantenness; Kill me for thy feeding, but do not take me off for thy better feeding. O horrible Cruelty! It is truly an affecting fight, to fee the very Table of rich People laid before them, who keep them Cooks and Caterers to furnish them with dead Corpses for their daily Fare; but it is yet more affecting to fee it taken away; for there is more Mammocks left than was eaten. These therefore were slain to no purpose. O-

thers th what h to cut would underst eating Nature on Fle and Fi fembles Hawks no fuel be ful Fare. of the Natur But if clinati do you it you Malle kill a a Hog and fa rather thou : dost there a dea alter: queno Sawc mit o fion c Fish dreffe Oil t

want

upon

Such angue g and e imching dictin a Mions e and l difne is fofineis, uggle lions, rried had upon ut of e Coes, or anliand t for oul of and torth unds treaying here but rible very hem rples lee. than

hers

thers there are, who though they have abstain'd from what had been fet before them, yea will not fuffer others to cut or flice what they themselves had rejected, and yet would not abstain from them while alive. Well then, we understand that that fort of Men are us'd to fay, that in eating of Flesh they follow the Conduct and Direction of Nature. But that it is not natural to Mankind to feed on Flesh, we first of all demonstrate from the very Shape and Figure of the Body; for a human Body no ways resembles those that were born for ravenousness; It hath no Hawks Bill; no fharp Tallon; no roughness of Teeth; no fuch strength of Stomach, or heat of Digestion, as can be sufficient to convert or alter such heavy and fleshy Fare. But even from hence, that is, from the smoothness of the Tongue, and the flowness of the Stomach to digest, Nature seems to disclaim all pretence to fleshy Victuals: But if you will contend that your felf was born to an Inclination to such Food, you have now a mind to eat, do you then your felf kill what you would eat : But do it your felf, without the help of a Chopping Knife, Mallet or Axe, as Wolves, Bears, and Lyons do, who kill and eat at once. Rend an Ox with thy Teeth, worry a Hog with thy Mouth, tear a Lamb or a Hare in Pieces, and fall on and eat it alive as they do. But if thou hadit rather stay until what thou eatest is become dead, and if thou are loath to force a Soul out of its Body, why then dost thou against Nature eat an animate Thing? Nay, there is no Body that is willing to eat even a lifeless and a dead Thing as it is, but they Boyl it, and Roast it, and alter it by Fire and Medicines, as it were changing and quenching the flaughtered Gore with Thousands of sweet Sawces, that the Palate being thereby deceived, may admit of such uncouth Fare. It was indeed a witty Expresfion of a Lacedemonian, who having purchased a small Fish in a certain Inn, delivered it to his Landlord to be dreffed; and as he demanded Cheefe, and Vinegar, and Oil to make Sawce, he replyed, If I had had those, I would not have bought the Fish. But we are grown so wanton in our bloody Luxury, that we have beffowed upon Flesh, the Name of Meat, and then require another

Mear to this same Flesh, mixing Oil, Wine, Hony, we bel Pickle and Vinegar, with Syrian and Arabian Spices, as though we really meant to embalm it after its decease. Indeed when Things are dissolved, and made thus tender and foft, and are as it were turned into a fort of a Carrionly Corruption, it must needs be a great Difficulty for Concoction to mafter them, and when it hath mastered them, they must needs cause grievous Oppressions, and qualmy Indigestions. Diogenes ventur'd once to eat a raw Pourcontrel, that he might difuse himself from Meat dress'd by Fire; and as several Priests and other People stood round him, he wrapp'd his Head in his Cassoc, and so putting the Fish to his Mouth, he thus faid unto them; It is for your fake, Sirs, that I undergo this Danger, and run this Risk; a noble and gallant Risk, by Jupiter. For no otherwise than as Pelopidas ventured his Life for the Liberty of the Thebans, and Hemodius and Aristogiton for that of the Atkenians, did this Philosopher encounter with a raw Pourcontrel, to the end he might make human Life more brutish. Moreover, these same Flesh-eatings are not only preternatural to Mens Bodies, but also by clogging and cloying them, render their very Minds and Intellects gross also. For it is well known to most, that Wine and much Flesh-eating, make the Body indeed ftrong and lufty, but the Mind weak and feeble: And that I may not offend the Wrestlers, I will make use of Examples out of my own Country. The Athenians are wont to call us Beotians Gress, Senseless and Stupid Fellows, for no other Reason but our over much eating. And sometimes also Hogs, for the fame Reason. Menander the Comædian, calls us, Fellows with long Faws. It is observed also, that according to the faying of Heraclitus, A dry Light has the wifest Soul. Earthen Jars, if you strike them, will found; but if they be full, they perceive not the strokes that are given them. Copper Vessels also that are thin, communicate tion of the found round about them, unless some one stop and dull the ambient stroke with his Fingers. Moreover, the Eye when feiz'd with an over great plenitude of Humours, grows dim and feeble for its ordinary Work. When

quantit it clean elimme dy, tha Nourill Splende it ramb Objects Things. cuftemi Mind, injure : with re kind? courling and hov Perfon ' cannot poor Cr away it more fe gainst N vulgar ] and my credible tal Thi a Pilot. chine w not be frike i thofe, I that the Murthe this Do the Fab

him, an leveral

but a R

ing to & Soul. fthey given op and er, the f Hu-When

We

Hony, we behold the Sun through a humid Air, and a great es, as quantity of gross and indigested Vapours; we don't see cease. it clear and bright, but obscure and cloudy, and with ort of dy, that is swagged down with heavy and unnatural Diffi Nourishments; it must needs happen that the Gayety and hath Splendor of the Mind be confuled and dulled, and that s Op- it ramble and rowl after little and scarce discernible ntur'd Objects, since it wants clearness and vigour for higher disuse Things. But to pass by these Considerations, is not aceveral cuffering ones felf to mildness and an human temper of rapp'd Mind, an admirable Thing? For who could wrong or to his injure a Man that is fo sweetly and humanly disposed, s, that with respect to the Ills of Strangers that are not of his adgal kind? I remember, that three days ago as I was diflopidas courfing, I made mention of a Saying of Xenocrates, nd He and how the Athenians gave Judgment upon a certain d this Person who had flay'd a living Ram. For my part Is o the cannot think him a worse Criminal that torments a eover, poor Creature while living, than a Man that shall take ral to away its Life and murther it. But (as it seems) we are them, more sensible of what is done against Custom, than a-For gainst Nature. These are now their more common and h-eat- vulgar Reasonings upon this Subiect. As for that grand, Mind and mysterious Principle which (as Plato speaks) is in-Wrest- credible to base Minds, and to such as affect only mor-Coun- tal Things, I as little care to move in this Discourse, as-Gross, a Pilot doth a Ship in a Storm, or a Comedian his Maut our chine while the Scenes are moving; but perhaps it would or the not be a miss, by way of Introduction and Preface, to Tellows firike up and fing certain Verses of Empedocles: For in those, by way of Allegory, he hints at Mens Souls, as that they are tyed to mortal Bodies, to be punished for Murthers, eating of Flesh, and of one another, although. this Doctrine seems much ancienter than his Time. For nicate the Fables that are storied and related about the Discerption of Bacchus, and the Attempts of the Titans upon him, and of their tasting of his slain Body, and of their feveral Punishments and Fulminations afterwards, are but a Representation of the Regeneration; for what in A 5

Divine, but Demoniac, the Ancients termed Titans, and that is it that is to suffer Torments, and to undergo Vengeance after Death.

Of Eating of Flesh. Tract II.

Translated from the Greek by the same Hand.

Reason persuades us now to return with fresh Cogitations and Dispositions to what we lest cold Yesterday of our Discourse about Flesh-Eating. It is indeed a hard and a difficult Task to undertake (as Cato once said) to dispute with Mens Bellies that have no Ears; since most have already drunk that Draught of Custom, which is like that of Circe,

Of Groans and Frauds, and Sorcery replete.

And it is no easie Task to pull out the Hook of Flesh-Eating from the Jaws of fuch as have gorg'd themselves with Luxury, and are, as it were, nail'd down with it. It would indeed be a good Action, if as the Egyptians draw out the Stomach of a dead Body, and cut it open and expose it to the Sun, as the only cause of all its evil Actions; To we could by cutting out our Gluttony and Bloodshedding, purifie and cleanse the remainder of our lives. For the Stomack it felf is not guilty of Bloodshed, but is involuntarily polluted by our intemperance. But if this may not be, and we are ashamed by reason of Custom to live unblamably, let us at least fin with Discretion: Let us eat Flesh, but let it be for Hunger, and not for Wantonness. Let us kill an Animal, but let us do it with forrow and pity, and not abusing and tormenting it, as many now a-days are us'd to do, while some run red hot Spits through the Bodies of Swine, that by the Tincture of the quenched Iron, the Blood may be to that degree mortified,

that i tion; Sows Piacu Milk, (ides) the A Swans then tures it is n for me theyn Perfor upon and fa be me it hat Audie Appet they o each other' frempe nate N lascivi to deli rants a to reck Wound Specta intemp Theat Rehea again lavage the D

(called

Ridges

an Ax,

ng not ns, and ndergo

තවග

ogita-Yesterleed a faid) since which

Fleshfelves
it. It
draw
dexions;
oodlives.
out is
this
om to
Let
itonrrow
nany

Spits

fthe

fied,

that it may sweeten and soften the Flesh in its circulation; and others jump and stamp upon the Udders of Sows that are ready to Pig, that so they may take off (Oh Piacular Jupiter) in the very pangs of delivery, Blood, Milk, and Corruption (destroying the young ones befides) and fo eat the most inflam'd and diseas'd Part of the Animal; others fow up the Eyes of Cranes and Swans, and so shut them up in darkness to be fatned, and then fouce up their Flesh with certain monstrous Mixtures and Pickles. By all which it is most manifest, that it is not for Nourishment, or Want, or any Necessity, but for meer Gluttony, Wantonness, and Expensiveness, that they make a Pleasure of Villany. Just asit happens in such Persons who when they cannot satiate their Intemperance upon Women, having made tryal of every thing elfe, and falling into Vagaries, at last attempt Things not to be mentioned; even so inordinateness in feeding, when it hath once pass'd the bounds of Nature and Necessity, studies at last to diversify the Lusts of its intemperate Appetite by Cruelty and Villany. For the Senfes when they once quit their natural Measures, sympathize with each other in their Distempers, and are entic'd by each other to the same Consent and Intemperance. Thus a diftemper'd Ear first debauch'd Musick, the soft and effeminate Notes of which, provoke immodest Touches, and lascivious Tickling. These Things first taught the Eye not to delight in merry Jiggs, gesticulations of Hands, Currants and Bores, nor in Statues and fine Paintings, but to reckon the Slaughtering and Death of Mankind, and Wounds and Duels, the most sumptuous of Shews and Spectacles. Thus unlawful Tables are accompanied with intemperate Copulations, with unmufician-like Balls, and Theaters become monftrous through fhameful Songs and Rehearfals; and barbarous and brutish Shews are again accompanied with an unrelenting Temper, and favage Cruelty towards Mankind. Hence it was that the Divine Lycurgus in his Three Books of Laws (called by him Rhetra) gave Orders that the Doors and Ridges of Mens Houses should be made with a Saw and an Ax, and that no other Instrument should so much as

be brought to any House. Not that he did hereby in- Philosop rend to declare War against Augres and Planes, and dians an other Instruments of finer Work; but because he very is scarce well knew that with fuch Tools as these, you will never Empedocl bring into your House a guilded Coach, and that you'll Grecians never attempt to bring into a flender Cottage either Sil- nion, th ver Tables, Purple Carpets, or costly Stones; but that a plain Supper, and a homely Dinner must accompany fuch a House, Couch, Table and Cup. The beginningof a virious Diet is presently follow'd by all forts of Lux- In the ary and Expensiveness:

Ev'n as a Mare is by her thirsty Colt.

And what Meal is not expensive, for which an Ani- and a th mal is put to Death? Shall we reckon a Soul to be a they pat small expence? I will not say perhaps of a Mother, or a own Ger Father, or of some Friend, or Child, as Empedocles did; pher suf but one participating of Feeling, of Seeing, of Hear- and mise ing, of Imagination and of Intellection; which each of some litt them hath receiv'd from Nature for the acquiring of being f what is agreeable to it, and the avoiding what is difa-paffed e greeable. Do but consider this with your self now, cloaths which fort of Philosophers render us most tame and ci- until by vil, they who bid People to feed on their Children, ned by Friends, Fathers and Wives, as if they were dead; or fhed an Pythagoras and Empedocles, that accustom Men to be make or just towards even the other Members of the Creation. You promife laugh at a Man that will not eat a Sheep : But we (they'll now rat fav again) when we fee you cutting off the Parts of your that ag dead Father or Mother, and fending it to your absent changes Friends, and calling upon and inviting your present Friends, to eat the rest freely and heartily, shall we not fmile? Nay, peradventure we offend at this Instant time This Th while we touch these Books, without having first cleans- bath tal ed our Hands, Eyes, Feet and Ears; if it be not (by it bring Jupiter) a sufficient Purgation of them, to have discoursed it inclin of these Matters in potable and fresh Language (as Plato thed and fpeaketh) thereby washing off the blackishness of Hear- our selv ing Now if a Man should set these Books and Dis-ding, n courses in opposition to each other, he will find that the Slaught

Whof And n

first to f Athenian fest of a

With

y in- Philosophy of the one fort, suits with the Scythians, Sog-, and dians and Melanchlanians, of whom Herodotus's Relaiton every is scarce believ'd; but the Sentiments of Pythagoras and never Empedocles, were the Laws and Customs of the ancient you'll Grecians. Who then were the first Authors of this Opier Sil- nion, that we owe no Justice to dumb Animals?

that a Who first beat out accursed Steel, And made the lab ring Ox a Knife to feel.

npany

ingot

refent

ve not

Phir

Lux- In the very same manner Oppressors and Tyrants begin first to shed Blood. For Example, the first Man that the Athenians ever put to Death, was one Epitedius, the bafest of all Knaves; after him, they put to Death a second Ani- and a third: After this, being now accustomed to Blood, be a they patiently faw Niceratus the Son of Nicias, and their , or a own General Theramenes, and Polemarchus the Philosodid; pher suffer Death. Even so in the beginning some wild Hear- and mischievous Beast was killed and eaten, and then ach of some little Bird or Fish was entrapped. And Conquest ing of being first experimented and exercised in these, at last difa- paffed even to the labouring Ox, and the Sheep that now, cloaths us, and to the poor Cock that keeps the House; nd ci- until by little and little, unfatiableness being strengthldren, ned by Use, Men came to the slaughter of Men, to Bloodd; or shed and Wars. Now if one eannot demonstrate and to be make out, that Souls in their Regenerations make a 2. You promiscuous use of all Bodies, and that that which is they'll now rational will at another time be irrational, and f your that again tame which is now wild (for that Nature absent changes and transmutes every thing;

With different fleshy Coats, new cloathing all)

t time This Thing should be sufficient to change a Man that leans- hath taken up an intemperate and luxurious Life, that t (by it brings fickness and heaviness upon the Body, and that oursed it inclines the Mind the more brutishly to warm Blood-Plate thed and Deffruction: When we have once accustomed Hear- our selves neither to entertain a Guest, nor keep a Wedd Dif- ding, nor to treat our Friends, without Blood and at the Slaughter. And if what is argued about the return of Souls

Souls into Bodies, is not of Force enough to beget Faith yet methinks the very uncertainty of the thing should fill us with apprehension and fear. Suppose, for instance, one should in some Night-Engagement run on with his drawn Sword upon one that had fallen down and covered his Body with his Arms, and should in the mean time hear one fay, that he was not very fure, but that he fancied and believed, that the Party lying there, was his Son, Brother, Father, or Tent-companion; which were more adviseable, think you, to hearken to a false Suggestion, and so to let go an Enemy under the Notion of a Friend, and to flight an Authority not fufficient to beget Faith, or to flay a Friend instead of a Foe? This you will all fay would be insupportable. Do but consider the famous Merope in the Tragedy, who taking up a Hatchet, and lifting it at her Son's Head, whom she took for her Son's Murtherer, speaks thus as she was ready to give the fatal blow;

Villain, this piercing blow shall cleave thy Head;

What a buftle she raises in the whole Theatre, while she raises her self to give the blow, and what a fear they are all in, least she should prevent the old Man that comes to frop her Hand, and should wound the Youth. Now if another old Man should stand by her and fay, frike, it is thy Enemy; and this, Hold, it is thy Son; which, think you, would be the greater Injustice, to omit the punishing of an Enemy for the fake of ones Child, or to fuffer ones felf. to be transported with Anger at ones Enemy to murther ones Child! Since then neither Hatred, nor Wrath, nor any Revenge, nor Fear for our felves, carries us to the flaughter of a Beaft, but the poor Sacrifice stands with an inclined Neck, only to fatisfy thy Lust and Pleasure; and then one Philosopher stands by and tells thee, cut him down, it is but an unreasonable Animal; and another cries, Hold, What if there should be the Soul of some Kinsman, or God inclosed in him? Good Gods! Is there the like danger if I refuse to eat Flesh; or if I for want of Faith, murther my Child, or some other Friend? The Stoicks way of reafoning

foning u nor con fo many comes i reproac be eithe and yet Pleafur of thei Cakes i averse ! would i books, tain un and mu boggle nothing with Pe one and your E therefo any Ju dle thi by cast with o

镁:

whole

Transl

A Torick

t Faith fhould for inrun on n down in the re, but g there, anion; ken to der the ot fufd of a rtable. y, who Head,

while
a fear
l Man
d the
by her
is thy
affice,
ones

hus as

Anger n neiar for t the o fapher

unat if ed in

rea-

foning upon this Subject of Flesh-eating, is no way equal nor consonant with themselves. Who is this that hath to many Mouths for his Belly and the Kitchin? Whence comes it to pass, that they so very much womanize and reproach Pleasure, as a thing that they will not allow to be either good or preferable, or fo much as agreeable, and yet all on a suddain, become so zealous Advocates for Pleasures? It were indeed but a reasonable Consequence of their Doctrine, that fince they banish Perfumes, and Cakes from their Banquets, they should be much more averse to Blood and to Flesh. But now just as if they would reduce their Philosophy to their Diaries, or Daybooks, they lessen the Expences of their Suppers in certain unnecessary and needless Matters, but the untam'd and murtherous part of their Expence, they nothing boggle at. Well! What then (fay they) We have nothing to do with Brute Beafts. Nor have you any with Perfumes, nor with Foreign Sawces, (may fome one answer:) and yet you every where expel these from your Banquets, as both useless and needless. Let us therefore in the next place confider, whether we owe any Justice to the Brute Beasts: Neither shall we handle this Point artificially, or like fubtle Sophisters, but by casting our Eye into our own Breasts, and conversing with our felves as Men, we will weigh and examin the whole Matter. \*\*\*\*\*

The Lives of Ten Orators.

Translated out of the Greek, by Charles Barcroft, Lecturer of St. Mildred's Bread-street.

#### ANTIPHON. I.

A Ntiphon, the Son of Sophilus, by Descent a Rhamnufian, was his Father's Scholar, for he kept a Rhetorick School, to which, 'tis reported, that Alcibiades himself had recourse in his Youth. Having attain'd to

com-

competent measure of Knowledge and Eloquence, and he. An that, as some believe, from his own Natural Ingenuity, Government he dedicated his Study chiefly to Affairs of State. And wrought yet he was for some time conversant in the Schools, and himself had a controverly with Socrates the Philosopher, about ing some the Reason of Disputing; not so much for the Sake of times ho Contention, as the Profit of Arguing, as Xenophon tells and grea us in his Commentaries of the Sayings, and Actions lies, he of Socrates. At the Request of some Citizens he and on a wrote Orations, by which they defended their Suits at mon, at Law; and some say, that he was the first that ever those for did any thing of this Nature: For it is certain there with Arc is not one Juridical Oration extant, written by any Number Orator that liv'd before him, nor by his Contempora- and fent ries neither, as Themistocles, Aristides and Pericles, Body cal though the Times gave them opportunity, and there Record. was need enough of their Labour in such Business. Not put to D that we are to impute it to their want of Parts, that Lyfias, i they did nothing in this way, for we may inform our fame; f felves of the contrary, from what Historians relate of claim'd each of 'em. Besides, if we inspect the most ancient, Theopom viz. Alcibiades, Critias, Lyfias and Archinous, we shall tells us find, that though they wrote in one and the same Reputat Stile, and had the same Form and Method in their mus in h Pleadings, yet they were in a great Measure beholden he was to Antiphon, when he was old. For being a Man of Time of incomparable Sagacity, he was the first that publish'd to Death Institutions of Oratory; and by reason of his profound ther Sto Learning, he was Sirnam'd Neftor. Cacilius, in a Tract was old which he wrote of him, supposes him to have been ny sus th Thucydides's Pupil, from what Antiphon delivered in a Quest praise of him. He is most accurate in his Orations; in others h Invention subtile; and would frequently baffle his Ad replyed versary at unawares, by a covert fort of Pleading; in Harmod troublesome and intricate Matters he was very judicious rant her and sharp; and as he was a great Admirer of Orna-his Sub mental Speaking, he would always adapt his Orations phon to to both Law and Reason. both Law and Reason. He liv'd about the Time of the Persian War, and of Tragedi

Gorgias the Rhetorician, being somewhat younger than

he.

e, and he. And he liv'd to see the Subversion of the Popular enuity, Government in the Common-wealth, which was And wrought by the four Hundred Conspirators, in which he ls, and himself it thought to have had the chiefest Hand, beabout ing sometimes Commander of two Gallies, and some-ake of times holding the Prætorship, and having by the many m tells and great Victories he obtain'd, gain'd them many Al-Stions lies, he arm'd the young Men, man'd out fixty Gallies, ens he and on all their Occasions went Ambassador to Lacedauits at mon, at what time Etionia was fortified. But when it ever those four Hundred were overcome and taken down, he, there with Archeptelemus, who was likewise one of the same y any Number, was accused of the Conspiracy, condemn'd, npora and sentenc'd to the Punishment due to Traytors, his ericles, Body cast out unburied, and all his Posterity infamous on there Record. But there are some, who tell us, that he was s. Not put to Death by the thirty Tyrants; and among the rest, , that Lysias, in his Oration for Antiphon's Daughter, says the rm our fame; for he left a little Daughter, whom Callaschrus ate of claim'd for his Wife by the Law of Propinquity. And ncient, Theopompus likewise in his fifteenth Book of Philippics, shall tells us the same thing. But he is more tender of his same Reputation than Lysidonidas his Father; and so is Cratitheir nus in his Pytine, in that he does not mention the Evil nolden he was guilty of. But how could he be Executed in the Man of Time of the four Hundred, and afterward live to be put olish'd to Death by the thirty Tyrants? There is likewise anoofound ther Story of the manner of his Death. That when he Tract was old he fail'd to Syracuse, when the Tyranny of Diabeen miss the First was most famous; and being at Table, red in a Question was put, what fort of Brass was best? When in others had answered, as they thought most proper, he is Ad replyed; That is the best Brass, of which the Statues of g; in Harmodius and Aristogiton were made. Which the Tylicious rant hearing, and taking it as a tacit Exhortation to Orna- his Subjects to contrive his Ruin, he commanded Antirations plon to be put to Death; and, as some say, he unjustly and of Tragedies. r than.

This Orator is reported to have written Sixty Onkept in I tions; but Cacilius supposes Twenty-five of them to Tryal: spurious and none of his. Plato, in his Comedies wit Senate, t Pisander, traduces him as a covetous Man. He is rethem to ported to have compos'd some of his Tragedies alon them safe and others with Dionysius the Tyrant. While he withesmoth Poetically inclined, he invented an Art of Curing the ment, jud Distemper of the Mind, as Physicians are wont to proboth the mife Cure of bodily Difeases. And having at Corin the Bill built him a little House, in or near the Market, he set son, who Postscript over the Gate, to this effect: That he had be heard way to Cure the Distemper of Mens Minds by Words; an shou'd h let him but know the Cause of their Malady, he would imm to the p diately prescribe the Remedy, to their Comfort. But afte the Law fome time, thinking that Art not worth his while, h Decree betook himself to the Study and Teaching of Orator damus A There are some who ascribe the Book of Glaucus Rheg Ramnus nus concerning Poets, to him, as Author of it. His Or of Treaf tions concerning Herodotus, to Erafistratus concerning they she Ideas, are very much contemn'd; and that which their Go when he was accus'd, he penn'd for himself, against first con Law not recorded; and that against Demosthenes the well'd w. Prætor, touching publick Offences. He likewise ha food, the another against Hippocrates the Prætor, in which he con House of demn'd him for his Contempt, in that he did not appea That Are on the Day appointed for his Tryal; and this was don be burie in the very time when Theopompus was Governour overnmen the City, under whose Government the Power of the shou'd b four Hundred Conspirators was overthrown. Memory

Cacilius has recorded the Decree of the Senate, fo he too the Judicial Tryal of Antiphon, in these Words: The should a on the one and twentieth Day of Prytaneia, Demonica a Word, Alopecensis being then Notary-Publick, Philostratus Pelle on a Bra rensis preferr'd a Bill from the Senate, wherein it was that stan decreed, that those Men, viz. Archeptolemus, Oromacle ing Phry and Antiphon, whom the Prætors had declar'd against for that they went in an Embassage to Lacedamon, to the great Damage of the City of Athens, and departed And from the Camp into an Enemies Ship, and so went through a Decelia by Land; that they should be apprehended and mians, by

kep

ty Onkept in Prison, 'till they should be brought to a legal m to bryal: Thar the Prætors themselves, with others of the ies wit Senate, to the Number of Ten, whom it should please e is them to name and chuse, should look after them to keep s alon them fafe till Judgment should be pass'd upon 'em: That he w. The mothetes shou'd on the morrow after the Commiting th ment, judicially cite the faid Prisoners before the Judges, to proboth the Leaders, and others of the Conspiracy, where Corin the Bill being read, wherein they were accused of Treahe fet fon, whoever had any thing to say against 'em, he shou'd bad be heard: That whoever shou'd then be condemn'd, ds; an shou'd have Sentence pronounc'd against him, according d imm to the prescript Form of Condemnation, appointed by ut afte the Law in the Case of Treason. At the bottom of this nile, h Decree was subscribed, Archeptolemus, the Son of Hippo-Drator damus Agrylensis; and Antiphon, the Son of Sophilus the Rheg Ramnusian, being both present in Court, are condemn'd his Or of Treason. And this was to be their Punishment, that cernin they should be deliver'd to the eleven Executioners, which their Goods confiscated, the tenth part of 'em being gainst first consecrated to Minerva; their Houses to be lenes th well'd with the Ground, and in the Places where they ise ha stood, this Subscription to be engraven on Brass: The he con House of Archeptolemus and of Antiphon, Traytors. \*\*\* appea That Archeptolemus and Antiphon shou'd neither of 'em as don be buried in Athens, nor any where else under that Gonour overnment. And besides all this, that their Memory of the shou'd be accounted infamous to Posterity, as well the Memory of Bastards, as of their lawful Progeny; and te, fo he too was lookt upon with the same Contempt, who : Tha should adopt any one of their Progeny for his Son. In monicu a Word, that all this should be engross'd and engraven s Pelle on a Brass Column, and that Column to be plac'd where it wa that stands, on which is engraven the Decree concernomacle ing Phrynichus. againfl

#### ANDOCIDES. II.

non, to

A Ndocides, the Son of that Leogoras, who once made a Peace with the Athenians against the Lacademoed and mians, by Descenta Cydathenian or Thurian, of a Noble Fa-,
kept mily.

mily, and as Hellanicus tells us, if we may believe him, the Friendsh Off-spring of Mercury himself; for the Race of Herauld Princes. belongs to him; and on this account he was chosen by the City the People to go with Glaucon, with twenty Sail of Ship and fent to aid the Corcyreans against the Corinthians. But in pro suspection cess of time, being accus'd of some notorious Acts o again sto Impiety; as that he was of the Number of those whiteus took defac'd the Statues of Mercury, and divulg'd the Sacred brake lo Mysteries of Ceres; and withal, being accused of Wild when the ness and Intemperance, and that he had been seen in the Governm Night in Masquerade, to break one of the Statues d caped wh Mercury; and when he refus'd to bring his Servant to few. Bu Examination, whom his Accusers nam'd, he was not withdrev only convicted of the first, but also was very much for his Facti spected to be guilty of the second Crime too. Which paired the later Action was laid to his Charge foon after the Ex Lacedame pedition of the Navy sent by the Athenians into Sicily, spected t For as Cratippus informs us, when the Corinthians fent He his the Leontines and Ægesians to the Athenians, who were actions i to lend them Affistance incognito, they in the Night de For some fac'd and brake all the Statues of Mercury which were off his F erected in the Market. To which Offence, Andocides when he having added another, that of divulging the Mysteries sent a co of Ceres, he was brought to his Tryal, but was acquit and ther ted, on condition he wou'd discover who were Compa of the w nions with him in the Crime. In which Affair being and one very diligent, he found out who they were that had time wit been guilty, and among the rest he discover'd his own seventy of Father. He prov'd all guilty, and caus'd them all to be nour of put to Death, only his Father, whom he fav'd though hundred in Prison, by a Promise of some eminent Service he cury, cal wou'd do to the Common-wealth. Nor did he fail of the Hou what he promis'd; for Leogoras accused many who had Andocides acted in several Matters against the Interest of the Charge of Common-wealth, and for this was acquitted of his own House of bicks. Crime.

Now, though Andocides was very much effeemed of Tripos of for his Skill in the Management of the Affairs of the Common-wealth; yet his Inclinations led him rather to Trafick by Sea; and by this Means he contracted Feats Friend-

imit Friendship with the Kings of Cyprus, and other great erauld Princes. At which time he privily stole a Damsel of fen b the City, the Daughter of Aristides, and his own Niece, Ship and sent her as a Present to the King of Cyprus: But in pro suspecting he shou'd be called in question for it, he ets o again stole her from Cyprus, for which the King of Cyfe whites took him, and clapt him up in Prison; whence he Sacred brake loose, and returned to Athens, just at that time Wild when the four hundred Conspirators had usurped the in the Government. By whom being confined, he again eftues d caped when the Power of Governing was lodged in a ant to few. But when the thirty Tyrants were uppermost, he as not withdrew to Elis, and there lived, till Thrafybulus and ach for his Faction returned into the City, and then he also re-Which paired thither. And after some time, being sent to he Ex Lacedemon to concilitate a Peace, he was again su-Sicily spected to be faulty, and on that Suspicion banished.

ns feri He himself has given an account of all these Transwere actions in his Orations which he has left behind him. tht de For some of 'em treat of the Crime of him who shakes h were off his Religion by a Violation of its Laws, as he did adocides when he divulged the Mysteries of Ceres: Others repreofteries fent a convicted Person begging Mercy of the Judge; equit and there is one extant, wherein he makes a Discovery ompa of the wicked Practifes of others, and one to Phaax, being and one concerning Peace. He flourished at the same at had time with Socrates the Philosopher, he was born in the is own feventy eighth Olympiad, when Theogenides was Goverto be nour of Athens, so that he should seem to be almost an though hundred years before Lysias. There is an Image of Merice he cury, call'd from his Name Andocideum, being given by fail of the House of Ægeis, and it stood near the House where no had Andocides dwelt. This Andocides himself was at the of the Charge of a publick Revel, in memory of the Name and is own House of Ægeis, at the Celebration of the \* Dithyrambicks. And having gained a Victory, he erected a ned of Tripos on an Ascent opposite to the Country of Porinus

of the

Friend-

tracted Fealts or Songs dedicated to Barchus,

Selinus. His Stile in his Orations is plain and easie, without the least Affectation, or any thing of a Figurative Ornament.

#### LYSIAS III.

Ysias, the Son of Cephalus, Grandson of Lysanias, and Great Grand-Son of Cephalus, was by Descent a Syracusian, but partly for the Love he had to the City, and partly in condescension to the Perswasions of Pericles, the Son of Xantippus, a great and rich Man there, who entertained him as his Friend and Guest, he went to live at Athens. Some fay that he was banished Syracuse, when the City was under the Tyranny of Gelo. However he entered Athens when Philocles, the Successor of Phrasicles, was Governour, in the second Year of the eighty second Olympiad. At his first coming, he was educated among the most Noble of the Athenians. But when the City fent a Colony to Sybaris, which was afterwards call'd Thurii, he went thither with his elder Brother Polemarchus, his Father being now dead, it was a for he had two other Brothers, Eudemus and Brachillus, rity, and that he might receive his Portion, or part of his Fa- deceiv'd ther's Estate. This was done in the fifteenth Year of his der of h Age, when Praxiteles was Governour. There then he being fo staid, and was brought up under Nicias and Tistas, have it, both Syracusians. And having purchased a House, he above so liv'd as a Citizen for above fixty three Years, till the Tis supp Regency of Clearchus, having been Governour himself are four in his Furn. In the Year following, in the Time of Gal- his Nam lias, viz. in the ninety second Olympiad, when the A-two hund thenians had War with the Sicilians, and when other of have been their Allies revolted, and especially the Italians, he be- also the ing accused of favouring the Athenians, with three of mention ther of his Affociation was, banished; when coming to what Ri Athens, in the Year wherein Callias succeeded Cleocri- Common tus in the Government, which then laboured under the sants. H Tyranny of the four hundred Conspirators, he there sat always w down. But after the Fight at † Ægospotamos, when the monly g

t is to The River of Goats,

wife his piftles, thirty

thirty '

Danish

and hav felf esc

was ke

out ho

deavou

felf ver

having,

two th

Targets

maintai

prevaile

Hoft, to

City, Th

good Se

the Adr

vested w

posal be

affe, gurainiasi escent e Cins of Man ft. he ished Gelo. Suc-Year ming, h was is el-

thirty

thirty Tyrants had usurped the Government, he was anished thence for seven Years, his Goods confiscated, and having likewise lost his Brother Polemarchus, he himfelf escaped by a back Door of the House in which he was kept, fled to Megara, and there lived as one without hope of Recovery. But when the Citizens endeavoured to return from Phyla, he also behaved himfelf very well, and appeared very active in the Affair, having, to forward this great Enterprize, deposited two thousand Drachms of Silver, and two hundred Targets, and being Commissioned with Hermanes, he maintained three hundred and two Men in Arms, and prevailed with Thrasylaus the Elian, his old Friend and Host, to contribute some Talents. Upon his entring the City, Thrasybulus proposed, that for a Consideration of his good Service to the Publick, he should take upon him nians. the Administration of the Common-wealth, and be invested with the Government before Euclides. Which Proposal being ratified by the People, Archinus objected that dead, it was against the Laws, and a Judgment without Authobillus, rity, and therefore void of it felf. Whereupon being is Fa- deceiv'd of his Right of Governing, he led the Remainof his der of his Life in private, and died at last at Athens, en he being fourscore and three years old, or as some would Tifias, have it, seventy six; and others again say, that he liv'd ife, he above fourscore Years, till after the Birth of Demosthenes. ill the Tis supposed he was born in the Year of Philosles. There nimself are four hundred and twenty five Orations which bear of Gal- his Name, of which Dionysius and Cacilius affirm only the A two hundred and thirty to be genuine, and he is faid to ther of have been overcome but twice in all. There is extant he be also the Oration which he made in defence of the forearee of mentioned Decree against Archinus, wherein he shews ning to what Right he had to it, by his Conversation in the Cleocri Common-wealth; as also another against the thirty Tyder the rants. He was very cogent in his Perswasions, and was here fat always very brief in what he delivered. He would comnen the monly give Orations to private Persons. There are likewife his Institutions of Oratory, his Lectures and Epiftles, his Elogies, Funeral Orations, Discourses of Love, and his Defence of Socrates, accommodated to the which Minds of the Judges. His Stile feems plain and eafily to be though hardly imitable. Demosthenes in his Oration iner, bu gainst Neara, says, that he was in love with one Met crates, nira, Neara's Serving Maid; but afterwards married h and on Brother Brachillus's Daughter. Plato in his Phadn two co makes mention of him, as a most eloquent Orato on to and ancienter than Ifocrates. Philifcus, his Companio eighty and Ifocrates's Votary, composed an Epigram concen being ing him, whence the † same that we have urged fro Lygias, Plato is deducible; and it fings to this Effect;

Thou witty Daughter of Callippe, shew If ought of Wit or Eloquence thou hast; For 'tis decreed that thou shalt bear a Son, Lyfias by Name, to spread the Name of him, Whose great and generous Acts do fill the World, And are receiv'd for Glorious above. Let him who fings those Praises of the Dead, Let bim, my Friend, too, praise our Amity.

He likewise wrote an Oration for Iphicrates, again And 'tis Harmodius; and another, accusing Timotheus of Treaso Rhetor in both which he overcame. But when Iphicrates to Court; upon him the Examination of Timotheus's Actions, at Name. wou'd purge him of the Allegation of Treason, Lysia When wrote an Oration for him to deliver in his Defence led with upon which he was acquitted; but Timotheus was fint a very in a considerable Sum of Money. He likewise delive morous ed an Oration at the Olympic Games, in which was much endeavoured to convince the Greeks, of how great A trimony vantage it would be to 'em, if they could but unas Opinion moufly join to pull down the Tyrant Dionysius.

#### ISOCRATES IV.

Socrates was the Son of Theodorus, an Erechthia reckoned among the meaner fort of Citizens, and Manwho kept Servants under him to make Flutes, to other

he was being u the Leo Rhetoric the Ord to the and for Theram it would Friends

especial School, Study of rical Or iome of

fwade th as were Endeavo

Vol.

I That he was before Merrates.

to the which he got so much Money, as enabled him not ond east to bring up his Children after the most gentile Man-

tion aner, but likewise to maintain a Choire (for besides Iso-Met crates, he had other Sons, viz. Telesippus, and Diomnestus, ried h and one Daughter.) And hence we may suppose, those Phadri two comical Poets, Aristophanes and Stratis, took occasi-Orato on to bring him on the Stage. He lived about the panio eighty sixth Olympiad, Lysimachus the Myrrhinusian concen being Governour, about two and twenty Years after d fro Lyfias, and seven before Plato. When he was a Boy, he was as well educated as any of the Athenian Children, being under the Tuition of Prodicus the Cean, Gorgias the Leontine, Tifias the Syracufan, and Theramenes the Rhetorician, who when he was to be apprehended by the Order of the thirty Tyrants, and flying for Succour to the Altar of the Senate, only Isocrates stood his Friend, and for a long time concealed him. But after some time Theramenes advised him to desist, because, he told him, it would be an Aggravation of his Grief, if any of his Friends should come into Trouble, for, and with him. s, agair And 'tis said, that he made use of certain Institutions of Treaso Rhetoric, composed by him when he was slandered in tes to Court; which Institutions have fince born Boton's

ions, at Name.

rld,

on, Lysia. When Isocrates was come to Man's Estate, he med-Defence led with nothing of State Affairs, both because he had was fint a very weak Voice, and because he was something tie delive morous; and besides these two Impediments, his Estate which was much impaired by the Loss of a great part of his Pagreat A trimony in the War with the Lacedamonians. It is the ut unas Opinion of some, that he compos'd some Orations, and especially one concerning Barter. Having set up a School, he gave himself much to Writing, and the Study of Philosophy, and then he wrote his Panegy-Erechthia rical Oration, and others which were used for Advice, s, and some of which he delivered himself, and others he gave Flutes, to others to pronounce for him; aiming thereby to perswade the Greeks to the Study and Practice of such things as were of most immediate concern to them. But his Endeavours in that way proving to no purpose, he whice save those things over, and opened a School in Chias Vol. V.

first, as some will have it, having for a Beginning nin Scholars; and when they came to him to pay his for their Schooling, he weeping faid, Now I fee plain that I am fold to my Scholars. He admitted all into h Acquaintance who defired it. He was the first, the made a Separation between Brawling, and Solid Pleas ing and Arguments, to which latter be rather addict himself. He instituted a Form of Magistracy in Chie much the same with that at Athens. No School-mast ever got fo much; fo that he built and maintain'd Gally at his own Charge. He had more than a hu dred Scholars, and among others Timotheus the Son Conon was one, with whom he vifited many Cities, an composed the Epistles which Timotheus sent to the Ath nians; who for his pains gave him a Talent out that which he got at Samos. Theopompus likewise the Chian, Ephorus the Cumean, Asclepiades the Writer of To gedy, and Theodettes, who afterwards wrote Traged too, were all Isocrates's Scholars. (The last of these hi a Monument in the Way to Cyamitis, as we go to Ele fis, of which now remains only Rubbish, there all he set up with his, the Statues of other famous Poel of all which, only Homer's is to be feen.) Leodamus all the Athenian, and Lacritus who gave Laws to the Ath nians, were both his Scholars: And some say Hyperid and Isaustoo. They add likewise, that Demosthenes al was very desirous to learn of him; and because ! could not give the full Rate, which was a thousand Drachms, he offered him two hundred, the fifth pa if he would teach him but the fifth part of his Art pr portionable: To whom Isocrates answered, We do not w Husband Demosthenes, to impart our Skill by balves, but as M fell good Fift whole, or altogether, so if thou hast a Des Areopagi to learn, we will teach thee our full Art, and not a piece nine Da it. He died in the Year when Cheronides was Governor Death to when being at Hippocrates's publick Exercise, he receive those th the News of the Slaughter at Charonea; for he was the likew Cause of his own Death by a four Days Fast, whice all his Fr he then made, pronouncing just at his Departure it Hill; F three Verses which begin the three Tragedies of E Posodoru his adop ripides.

Da Pe Ca

He dred, broug Years his Pa us, fif of Go cernin old; When of the the Or very ri he exa one tin an Ora his Ric and wa evaded feit Sic the Ch that he one Sla Slave th Aretemi alfo and

Danad

Danaus, Father of the fifty Sifters. Pelops, Son of Tantalus, in quest of Pisa, Cadmus, in time past going from Sidonia.

He lived ninety eight Years, or, as some say, a hundred, not being able to behold Greece the fourth time brought into Slavery. The Year, or, as some say, four Years before he died, he wrote his Panethenaic Oration; his Panegyric Oration ten Years before, or as some tell us, fifteen, which he is suppos'd to have translated out of Gorgias the Leontine, and Lyfias. His Oration concerning Barter, he wrote when he was eighty two Years old; and that to Philip a little before his Death. When he was old, he adopted Aphareus, the youngest of the three Sons of Plathane, the Daughter of Hippias the Orator, whom he married for his Son. He was very rich, both in respect of the great Sums of Money hefe h he exacted of his Scholars; and besides, that he had at one time twenty Talents of Nicocles, King of Cyprus, for an Oration, which he dedicated to him. By Reason of his Riches he became obnoxious to the Envy of others, us Poel and was three times named to build a Galley, which he evaded twice by the affiftance of his Son, and a counterthe Atl feit Sickness; but the third time he undertook it, tho the Charge prov'd very great. A Father telling him, that he had allow'd his Son no other Companion than one Slave; Isocrates reply'd, Go thy way then, for one thousan Slave thou shalt have two. He strove for the Prize which Aretemisia dedicated to the Honour and Memory of her do not w Husband Mausolus; but that Oration is lost. He wrote also another Oration in praise of Helen, and one for Areopagus. Some fay, that he died when he had fasted a Defi nine Days; some again, at four Days end; and that his t a piece Death took its Date from the Funeral Solemnities of overnou those that lost their Lives at Cheronea. His Son Apharereceiv e was the likewise wrote several Orations. He lies buried with t, whice all his Family near Cynofarges, on the Left-hand of the rture the Hill; For there are interred lforvates and his Father s of E Theodorus, and his Mother, and her Sifter Anaco, and his adoptive Son Apharens, Socrates the Son of Anaeo, and

Danau

g nin

ay hi

e plain

into h rft, th

d Plea addicte

n Chi l-maft

tain'd

a hu e Son

ties, an

the Ath

t out wife th

r of Tr

raged

to Ele

nere al

mus al

Hyperid

benes al

cause

ifth par

Art pr

t as M

and Isocrates his Brother, bearing his Father's Name, and Isocrates's Nephews, the Sons of Aphareus, Aphareus and his Father Theodorus, and his Wife Plathane, the Mother of his adopted Aphareus; On the Tombs of whom were erected six Tables, which are now demolish'd. But upon the Tomb of Isocrates himself was placed a Ram thirty Cubits high, and on that a Mermaid of seven Cubits; which was an Emblem of his Eloquence; there is nothing more extant. There was also near it a Table, having his Poets and School-Master on it; and among the rest, Gorgias inspecting a Cælestial Globe, and Isocrates standing by him. There is likewise a Statue of his of Brass in Eleusine, dedicated by Timothy the Son of Conon, before the Entry of the Porch, with this Inscription;

To the Fame and Honour of Isocrates, This Statue's Sacred to the Goddesses; The Gift of Timothy.

This Statue was made by Leochares. There are threefcore Orations which bear his Name; of which, if we credit Dionysius, only five and twenty are genuine; but according to Cecilius, twenty eight; and the rest are accounted spurious. He was an utter Stranger to Ostentation, infomuch, that when there came at one time three Persons to hear him declaim, he admitted but two of them, defiring the third to come the next Day, for that two at once were to him as a full Theatre. nsed to tell his Scholars that he taught his Art for ten Pounds; but he would give any Man ten thousand, that cou'd teach him to be bold, and give him a good utterance. And being once asked, how he who was not very eloquent himself, cou'd make others so; he answered, Just as a Whetstone cannot cut, yet it will sharpen Knices for that purpose. Some say, that he wrote Institutions to the Art of Oratory; others are of Opinion, that he had no Method of Teaching, but only Exercise. He would never ask any thing of a Free-born Citizen. He used to injoyn his Scholars being present at publick Acts, to repeat to him what was there delivered. H:

conce fomuc Being he an [mall Cyprus up or not a then to Trage him, thy Ha of Cu good ! with a Ifocrat is, one took a fo far a

Mat for moift young, was La in the after the Rhe which we faid near Ol

In ter His m Apha The S

to this

He is he was letter Citte Priest of

ame,
the
os of
emowas
Merhis
was
-Mang a
There
deditry of

threeif we
; but
ft are
Oftentime
d but
Day,
He
or ten
l, that

d, that l utteas not ne anbarpen e Instiinion, ercise. tizen. ablick l. H: con-

conceiv'd no little Sorrow for the Death of Socrates, infomuch, that the next Day he put himself in Mourning. Being asked what was the Use and Force of Rhetoric, he answer'd, To make great Matters appear small, and fmall great. At a Feast with Nicoceon, the Tyrant of Cyprus being defired by some of the Company to declaim up on some Theme, he made answer, That that was not a Season for him to speak his Mind, and he had no mind then to be Seasonable. Happening once to see Sophocles the Tragedian amorously eying a comely Boy, he faid to him, It will become thee, Sophocles, not only to restrain thy Hands, but to turn away thine Eyes. When Ephorus of Cuma left his School, before he had arriv'd at any good Proficiency, his Father Demophilus fent him again with a fecond fum of Money in his Hand; at which, Ifocrates smiling, he jocosely call'd him Diphorus; that is, one that pays twice for his Learning. However, he took a great deal of Pains and Care with him, and went fo far as to put him in the way of writing History.

He was wantonly given; and used to lie upon a Straw Mat for his Bed, and his Bolster was commonly made moist with Sassron. He never married while he was young, but in his old Age he kept a Miss, whose Name was Lagisce, and by her he had a Daughter, who died in the twelfth Year of her Age, before she was married. He afterwards married Plathane, the Wife of Hippias the Rhetorician, who had three Sons, the youngest of which Aphareus by Name, he adopted for his own, as we said before; and he erected a brazen Statue to him near Olympius, as it were a Column, with an Inscription to this purpose:

In veneration of the mighty Jove, His noble Parents and the Gods above, Aphareus this Statue here has set, The Statue of Isocrates his Father.

He is faid to have run a Race on a swift Horse, when he was but a Boy; for he is to be seen in this Posture in the Cittadel or Tower, in the Tennis Court of the Priest of Minerca, in a Statue. There were but two B 3

Suits commenc'd against him in his whole Life; one tions for whereof was with Megaclides, who provoked him to to his T Barter; at the Tryal of which, he could not be perfo of which nally present, by reason of Sickness; but sending Institution Aphareus, he nevertheless overcame. The other Suit speak or was commenced against him by Lysimachus, who wou'd to civil have him come to a Barter, and likewise to be at the Theopom Charge of maintaining a Gally for the Commonwealth. Thefeus. In this Case he was overthrown, and forc'd to deposite the Money. But there was likewise a piece of Painting of his in the Pompeium. Aphareus also wrote Orations both judicial and deliberative; as also a few Tragedies, to the Number of thirty feven; of which two are anfwered. He began to make his Works publick in the Year of Lysistratus, and continu'd it to the Year of Sosigenes, that is, eight and twenty Years: He wrote likewise six civil Plays, and twice together went away with the Prize, and by other Actors he play'd two more, which he call'd \* Lenaics.

There were to be feen in the Cittadel, the Statues of their Mother, of Isocrates, Theodorus, and Anaco their Mother's Sifter. That of the Mothers is plac'd just by the Image of Health, or the Inscription being chang'd, of Anaco. She had two Sons, Alexander by Canes, and

Vicles by Lyfias.

#### ISÆUS V.

T Saus was born in Chalcis, when he came to Athens, I he read Lysias's Works, whom he imitated so well, both as to his Stile, and his way of Reasoning, that he who was not very well acquainted with their manner of Writing, could not tell which of the two was Au thor of many of their Orations. He flourished after the Peloponnesian War, as we may conjecture from his Orations, and was in repute till the Reign of Philip. taught Demosthenes, not at his School, but privately, who gave him ten thousand Drachms, by which Business he became very famous. Some fay that he compos'd Orations

n of redu of the icent a Rich; addicte alterwan very cl playing in his B Parts of Boy, he Childre listed h brought have it in the A in oppo thereton in one which : the Ove lamer o to have him on ving m under F

took th

But As

<sup>\*</sup> From Lenans, one of the Names of Bacchus.

do,

im to his Tutors. He left behind him fixty four Orations, perfoof which fifty are his own; as likewife some peculiar ending Institutions of Rhetoric. He was the first that used to result feak or write figuratively, and that addicted himself would to civil Matters; which Demosthenes chiefly followed. at the Theopompus the Comedian makes mention of him in his realth. Theseus.

#### ÆSCHINES VI.

TE was the Son of that Atrometus, who being ba-I nished by the thirty Tyrants, was thereby a Means of reducing the Common-wealth to the Government of the People, and of his Wife Glaucothea; by De-Gent a Cothocidian. He was neither nobly born, nor Rich; but in his Youth, being strong and well set, he addicted himself to all forts of bodily Exergises; and afterwards, if we may credit Demosthenes, having a very clear Voice and good Pronunciation, he took to playing of Tragedies, and in this he served Aristodemus in his Bacchanals, playing in the School only the third Parts of the ancient Tragedies. When he was but a Boy, he was affifting to his Father in teaching little Children their Letters, and when he was grown up, he listed himself a private Centinel. Some think he was brought up under Socrates and Plato; but Cacilius will have it that Leodamus was his Master. Being concern'd in the Affairs of the Common-wealth, he openly acted in opposition to Demosthenes and his Faction; and was therefore employed in several Embassies, and especially in one to Philip, to treat about Articles of Peace. For which Demosthenes accus'd him for being the Cause of the Overthrow and Ruin of the Phocaans, and the Enflamer of War; which part he would have him thought to have acted in the Diet of the Amphictions, who chose him one of their Deputies in that Assembly; and haying made them a convenient Haven, put themselves under Philip's Protection, who being affifted by Æschines, took the Affair in Hand, and soon conquer'd all Phocis. But Afchines, notwithstanding all that Demosthenes could

tues of their just by lang'd, s, and

polite

Paintrations

redies,

are an-

in the

ear of

wrote

hat he hanner as Auter the s OraLy, who he s he d Ora-

tions

Athens,

do, being favour'd by Eubulus the Son of Spintharus. a Proballustan, who pleaded in his behalf, he carry'd his Caufe by thirty Voices, and fo was clear'd. Though fome tell us, that there were Orations prepared by fome Orators; but the News of the Conquest of Cherones put a ftop to the present Proceedings, and so the Sui tell.

Some time after this Philip being dead, and his Son the Issue Alexander marching into Afia, Æschines impeached Ctes mosthene phon for acting against the Laws, in passing a Decree in Clesiphon favour of Demosthenes. But he having not the fifth pan treat of of the Voices of the People on his fide, he was forc'd three. to go in Exile to Rhodes, because he would not pay the in Ambi Mulct of a thousand Drachms, in which he was fined call'd to being overthrown at the Bar. Others fay, that to add to his Crime, he would not depart the City; and that he went to Alexander at Ephefus. But upon the Death of Alexander, when the Tumult was at the highest, he Treu went to Rhodes, and there opened a School and taught 11 th And on a time pronouncing the Oration which he had Death, formerly made against Ctesiphon to pleasure the Rhodians who also he did it with that Grace, that they wondred how he banished cou'd fail of carrying his Cause, if he pleaded so well was a B for himself: But wonder not, said he, that I was over the Etro thrown, because ye did not hear Demosthenes pleading losophy against me. He left a School behind him at Rhodes, tring his which was afterwards call'd the Rhodian School. Thence ploy'd I he failed to Samos, and there in a fhort time died. He And to I had a very good Voice, as both Demosthenes and Demo nagemen chares testified of him.

Four Orations bear his Name, one of which was a Years; gainst Timarchus, onother concerning a false Ambassage fourteen and a third against Ctesiphon, which three are really his fourscore own; but the fourth, call'd Deliaca, is none of his; for Orator S tho' he was nam'd to plead the Cause of the Temple at as his Fr Delos, yet Demosthenes tells us that Hyperides was choses he was in his stead. He says himself, that he had two Bro Law, th thers, Aphobus and Demochares. He was the first that bove the brought the Athenians the News of the Victory obtain Business ed at Tamyne, for which he was crowned. Some repor ministrat that Afchines was never any Man's Scholar; but having make Pr learned

rived to pearanc the Peo go Amb ther he indi&ed

Tearned

Office o

learned to write indifferently well, he by that means ararry'd rived to his Skill in Rhetoric. His first publick Appearance was in a Speech against Philip; with which hough fome the People being pleased, he was immediately chosen to go Ambassador to the Arcadians, and being come this ther he raised some thousands of Men against Philip. He indicted Timarchus for keeping a Brothel, who fearing his Son the Issue, deserted his Cause and hang'd himself, as De-Cteli mosthenes somewhere informs us. Being imploy'd with cree in Clesiphon and Demosthenes in an Embassage to Philip to th pan treat of Peace, he appear'd the most accomplish'd of the forc' three. Another time also he was the tenth Man sent bay the in Ambassage to conclude a Peace, and being afterwards fined call'd to answer it, he was acquitted, as we said before.

#### LYCURGUS VIL

est, he Yourgus was the Son of Lycophron, and Grandson of taught that Lycurgus whom the thirty Tyrants put to he had Death, by the Procurement of Aristodimus the Batesian, bodians who also being Questor, or Treasurer of the Greeks, was how he banished in the time of the Popular Government. He fo well was a Butadian by Country, of the Line or Family of as over the Etrobutades. He received his first Institutions of Phileading losophy from Plato the Philosopher. But afterward en-Rhodes tring himself a Scholar to Isocrates the Oraror, he em-Thence ploy'd his Study about Affairs of the Common-wealth. ed. He And to his careswas committed the Disposal and Ma-Demo nagement of the City-Stock, and fo he executed the Office of Treasurer-General for the space of fifreen was a Years; in which time there went through his Hands baffage fourteen Millions of Talents, or as some will have it, ally his fourfcore Millions, fix hundred and fifty. It was the his: for Orator Stratocles that procured him this Preferment, who mple at as his Friend recommended him to the People, though chose he was first chosen for his own fake : for there was a vo Bro Law, that no Man shou'd be chosen Treasurer for arft that bove the Term of five Years. But Lyeurgus plyed his obtain Bufiness closely, both Summer and Winter, in the Ade report ministration of publick Affairs. And being entrusted to having make Provision of all Necessaries for the Wars, he re-B 5 formed

ne Suit to-add d that Death

arus.

eronea

learned

formed many Abuses that were crept into the Commonwealth. He built four Hundred Galleys for the Use of the Publick, and prepar'd and fitted a Place for publick Exercises in Lycaum, and planted Trees before it; he likewise built a Wrestling Court, and was at last made Surveyor of the Theatre of Bacchus. He was likewise of fo great repute among all forts, that he was entrufted with two hundred and fifty Talents of private Citizens. He adorn'd and beautified the City with gold and filver Vessels of State, and golden Lawrels: He likewise finish'd many things that were as yet imperfect, as the Arsenals, Armories, &c. He built a Wall also about the spacious Panathenaic Cloister, and made level a piece of uneven Ground, given by one Dificas to Lycurgus for the use of the City. The keeping of the City was committed wholly to his Care, and Power to apprehend Malefactors, of whom he clear'd the City by degrees: So that some Sophisters were wont to say, that Lycurgus did not dip his Pen in Ink, but in Blood. And therefore it was, that when Alexander demanded him of the People, they would not deliver him up. When Philip made the second War upon the Athenians, he was employed with Demosthenes and Polyeucles in an Embassie to Peloponnesus and other Cities. He was always in great repute and effeem with the Athenians, and looked upon as a Man of that Justice and Integrity, that in the Courts of Judicature his good Word was at all times prevalent on the Behalf of those Persons for whom he undertook to speak. He was the Author of feveral Laws; one of which was, that there should be certain Comedies plaid at the Chytrian Solemnities, and whoever of the Poets or Players should come off Victor, he shou'd thereby be invested with a Freedom, which before was not lawful; and so he revived a Solemnity, which for want of Encouragement, had for some time before been out of Request. Another of his Laws, was that the City shou'd erect Statues to the Memory of Æschylus, Sophocles and Euripides; and that their Tragedies being fairly engroffed, should be preserv'd in the publick Confiftory, and that they should be read by the publick Notaries, because it was not lawful for the Playes

Playe That Thoul before mer N be at that t Pounc Alfo, left th Rich, ever f be fin own V the Di afterw

fore, fa

for rece.

Ash Officer when t must to bute di Officer ward a tes, caf ny Day Lycurgu your Fai hear where I he mad in fuch was use every D not io thing ex Night. lleep hir

cover hi

the Woo

Players to all them. A third Law proposed by him, was That no Athenian, nor any Person inhabiting in Athens, should be permitted to sell a Captive, who was free before, to be a Slave, without the Confent of his former Master. Further, that in the Pirceum there should be at least three circular Dances play'd to Neptune; and that to the Victor in the first, should be given ten Pounds; in the second, eight; and in the third, fix. Also, that no Woman should go to Eleusine in a Coach, left the Poor should appear more despicable than the Rich, and so be dejected and cast down; and that whoever should ride in a Coach contrary to this Law should be fin'd fix thousand Drachms. And when even his own Wife was taken in the Violation of it, he paid to the Discoverers of it a whole Talent, for which being afterwards call'd in question by the People: See therefore, faid he, I am call'd to answer for giving, and not

for receiving Money.

non-

fe of

blick

; he

made

wife

usted

zens.

filver

e fi-

the

bout

vel a

yeur-

City

o ap-

y by

fay,

lood.

inded

m up.

nians,

in an

as al-

s, and

grity,

vas at

ns for

or of

ald be

s, and

ictor,

which

nnity,

time

s, was

ory of

Tra-

in the

y the

the ayes

As he was walking one Day in the Streets, he faw an Officer lay Hand on Xenocrates the Philosopher, and when nothing would serve his turn but the Philosopher must to Prison, because he had not deposited the Tribute due from Strangers; he with his Staff struck the Officer on the Head for his unmannerly Roughness toward a Person of that Character, and freeing Xenocrates, cast the other into Prison in his stead. And not maby Days after, Xenocrates meeting with the Children of Lycurgus, I made the more hast, says he, to them, to give your Father Thanks for his Friendship towards me, because hear his undesero'd Kindness commended by all People where I go. He made likewise several Decrees, in which he made use of the Works of Euclides, one very expert in fuch Matters. Though he was rich enough, yet he was used to wear the same Coat, and the same Shoes every Day, both Summer and Winter. Because he was not so ready and apt as some others, to speak to any thing ex tempore, he used to imitate and study Day and Night. And to the end he might not at any time overfleep himself, and so lose time from his study, he used to cover himself on his Bed only with a Sheep's-skin, with the Wool on, and to lay a hard Bolster under his Head.

When one reproach'd him for being in fee with Rheto ricians, when he studied his Orations, he answer'd That, if a Man would promise to restore his Sons better, he would give him not only athousand Deniers; but half what he was worth. He took the Liberty of speaking bold upon all occasions, by reason of his Greatness; as whe once the Athenians interrupted him in his speaking, he cry'd out, O thou Corcyraan Whip, how many Talents at thou worth? And another time, when some would rank Alexander among the Gods; What manner of God, sai he, must be be, when all that go out of his Temple had ne

to be dipp'd in Water to purify themselves?

After his Death, Menefachmus accusing and indictin them by Virtue of an Instrument drawn by Thracycle his Sons where deliver'd to the eleven Executioners Justice. But Demosthenes, being in Exile, wrote to the Athenians, to let them know that they were wrongful accus'd, and that therefore they did not well to her their Accusers; upon which they recanted what the had done, and fet them at liberty again; Democles, wh was Theophrastus's Scholar, likewise pleading in the Defence. Lycurgus and some of his Posterity were but ed publickly, at, or near the Temple of Minerva Pa mia, where their Monuments. stand in the Garden Melanthius the Philosopher, on which are Inscriptions Lycurgus and his Children, which are yet extant. The greatest thing he did while he lived, was his raising the Revenue of the Commons totally from fixty Talents, he found it, to twelve hundred. When he found must die, he was by his own appointment carried in the Temple, and into the Senate-house; being willing before his Death to give an account of his Administra tion: And no Man daring to accuse him of any thin except one Menefachmus; having purged himself from those Calumnies he cast upon him, he was carrie Home again, where in a short time he ended his Life He was always accounted Honest, his Orations we commended for the Eloquence they carried in the and though he was often accused, yet he never w everthrown in any Suit.

He l Abron, Batelia Govern Of this Paftius. eus and withou time ad Commo the Da ried Cl to who Grand 1 crates 1 machus Charmit Lyfande of the the Day were I Daught for beto whom : of a Daught Nicoltra of The

of Nepritarian Tis often coted to learn, by tes; in eldeft Sum; and that Do please

and Dio

the Son

Rheto Swer'd etter, h alf wha g boldh as whe ing, h lents ar ald rand bad nee

ndiain racycle oners ( e to th ongful to hea at the les, wh n the re bur roa Pa rden ( tionst t. Th fing th lents, ound h

ninistra ny thin elf from carrie nis List ons we

ied int

n therever w

He had three Children by Callifto, the Daughter of Bron, and Sister of Calaus Abron's Son, by Descent a Batesian, I mean, of him, who when Cherondas was Governor, was Treasurer, or Pay-master to the Army. of this Affinity Dinarchus speaks in his Oration against Pastius. He left behind him three Sons, Abron, Lycuraus and Lychophron; of which, Abron and Lycurgus died without Issue, though the first, Abron, did for some time act very acceptably and worthily in Affairs of the Common-wealth. Lychopbron marrying Callistomacha, the Daughter of Philip Aixenes, begat Califto, who marnied Cleombrotus the Son of Dinocrates the Acharnanian, to whom she bare Lycophron, who being adopted by his Grand Father, died without Issue. He being dead, Sogrates married Califto, of whom he had his Son Symmachus. To him was born Aristonymus; to Aristonymus, Charmides, who was the Father of Philippe. Of her and Lyfander came Medius, who also was an Interpreter, one of the Eumolpides. He begat two Children of Timothea, the Daughter of Glaucus, viz. Landamia and Medius, who were Priests of Neptune Erectheus; also Philippe a Daughter, who was afterward Priestess of Minerva: for before, she was married to Diocles the Milettean, to whom she bare a Son named Diocles, who was a Colonel of a Regiment of Foot. He married Hediste, the Daughter of Abron, and of her begat Philippide and Nicostrata; whom Themistocles the Torch-bearer, Son of Theophrastus, married, and by her had Theophrastus and Diocles, and he likewise constituted the Priesthood of Neptune Erectheus.

'Tis said, that he penn'd fisteen Orations. He was often crown'd by the People, and had Statues dedicated to him. His Image in Brass was set up in Ceramicum, by order of the Publick, in the time of Anaxicrates; in whose time also it was order'd that he and his eldest Son shou'd be provided for with Diet in Prytaneum; and he being dead, Lychophron his eldest Son sued for that Donation. This Lycurgus also was used frequently to plead on the account of Sacred Things; and accused Antolichus the Areopagite, Lysicles the Prætor, Aemades the Son of Aemias Menesachmus, and many others, all

whom he caused to be condemn'd as guilty. Diphilas also was called in Question by him, for impairing and diminishing the Props of the Metal Mines, and so unjustly making himself Rich, and he caused him to be condemned to die, according to the Provision made by the Laws in that Case. He gave out of his own Stock, fifty Drachms to every Citizen, the Sum total of which Donation, amounted to one hundred and fixty Talents; but some fay he gave a Pound of Silver to each. He likewife accufed Aristogiton, Cleocrates and Antolimus, for appearing as Free-men, when they were known to be but as it were Slaves. He was Surnamed Lycurgus Ibis, which in English founds, A black Stork; and they would compare him to Xenophon's Nycteris, which in plainer terms, is an Owl. His Ancestors deriv'd their Pedigree from Erettheus, the Son of the Earth, and of Vulcan; but he was neareft to Lycomedes and Lycurgus, whom the People honoured with publick Solemnities. There is a Succession of their Race of the Priests of Neptune, in a compleat Table which is placed in the Temple at Erectheium, drawn by Ismenias the Chalcidian; in the same place alfo flood the Images of Lycurgus, and of his Sons Abron, Lycurgus, and Lycophron; and by them Timarchus and Cephisodotus the Son of Praxiteles. His Son Abron dedicated the Table, and coming to the Priesthood by right of Succession, he refign'd to his Brother Lycopkron, and hence he is painted as giving a Trident. But Lycurgus had made a Draught of all his Actions, and hung it on a Column before the Wreftling Court built by himfelf that all might read that would; and no Man could accuse him of any Offence. He likewise referred to the People, the Crowning of Neoptolemus, the Son of Anticles, and to dedicate Statues to him, because he had promised and undertaken to cover the Altar of Apollo in the Market with Gold, according to the Order of the Oracle. He decreed Honours likewise to Diotimus, the Son of Diopithes of Eunomos, in the year when Cleficles was Governor.

D E what the

was 1

feven '

he wer

ality

Chalcia

and th

of thei

intreate

Son of

ometir

dedicat

make :

heard h

Athens,

Demosthe

oyn'd w

laus in

bour'd v

Clesibius

elp of

Zethus t

those al

himself

Age, in

and Guar

tion, in n

out of h

And their

Theripides

other two

But C

ar. S

ive.

alfo imi-

manned

ws in

chms

n, a-

fome

e ac-

aring

as it

ch in

npare

is an

Theus,

near-

nour-

ion of

apleat

beium,

ice al-

Abron,

es and

edica-

ght of

, and

curgus

g it on

imfelt,

uld ac-

to the

f Anti-

e had

of the

us, the

Cleficles

### DEMOSTHENES VIII.

Emosthenes, the Son of Demosthenes, by Cleobule, the Daughter of Gilon, a Pannian by Descent; he was left an Orphan by his Father, when he was but feven Years old, together with a Sifter of the Age of five. Being kept by his Mother during his Non-age, he went to School to Isocrates, say some, but the generality are of Opinion that he was Pupil to Isaus the Chalcidian, who lived in Athens, and was Ifocrates's Scho-Some say he was initiated by Thucydides and Plato, and they affirm that he more especially follow'd the last of these two. Hegesias the Magnesian writes, that he intreated his Master's leave to go to hear Calistratus the Son of Empadus, an Amphiduran, a noble Orator, and sometime Commander of a Troop of Horse, who had dedicated an Altar to Mercury Agoraios, and was to make an Oration to the People: Whom, when he heard him, he loved, and fo long as he continued at Athens, became his Disciple.

But Califtratus being sometime after banished, and Demosthenes arrived at some Years of Maturity, he oyn'd with Hocrates and Plato. After this, he took faus into his House, and for the space of four Years labour'd very hard in imitation of his Orations. Though Clesibius in his Book of Philosophy, affirms, that by the help of Callias the Syracusian, he got the Orations of Zethus the Amphipolite, and by the affistance of Charicles, those also of Alcidamus the Charistian, and devoted himself to the Imitation of them. When he came to Age, in the Year of Timocrates, he call'd his Tutors and Guardians to account for their Male-administration, in not allowing him what was fitting and requifite out of his Estate, while he was under their Tuition. And these Tutors or Guardians were three, Aphobus, Meripides and Demophon, alias Demea, the last of whom, being his Uncle, he charged more severely than the other two. He arrested each of them in an Action of ten Talents, and cast them, but did not exact of them

D E what the Law had given him.

When

When Aristophon, by reason of his Age, cou'd nor hold the Government any longer, he was chosen Choragus, or Overseer of the Dances. During the Execution of which Office, Medias the Anagiraten striking him as he was ordering the Dances in the Theatre, he sued him upon it, but let fall his Suit upon Medias's paying

him three thousand Drachms.

'Tis reported of him, that while he was a Youth, he confined himself to a Den or Cave, and there studied his Orations, and shaved half of his Head, that he might not be allur'd to divert himself from it; and that he lay upon a very narrow Bed, that he might awake and rife the fooner. And for that he could not very well pronounce the Letter R, he accustomed himself very much to that, that he might master it if possible; and using likewise an unfeemly Motion of his Shoulder when he spake at any time, he remedied that by a Spit, or, as some say, a Sword stuck in the Ceiling just over his Shoulder, that the fear of being prick'd with it, might break him of that indecent Gesture. They report of him further, that when he cou'd declaim pretty well, he had a fort of Looking-glass as big as himself, and used always in declaiming; to look in that, to the end that he might fee, and correct what was amis. He used likewise at some certain times to go down to the Phalerian Shoar, to the end, that being accustomed to the Surges, and Noise of the Waves, he might not be dannted by the Clamors of the People, when he should at any time declaim in publick. And being naturally short winded, he gave New tolemus a Player, ten thousand Drachms to teach him to pronounce long Sentences in one Breath.

Afterwards, betaking himself to the Affairs of the fence again Common-wealth, and finding the People divided into chim'd th two different Factions, one in favour of Philip, and the hons and C other standing for the Liberty and Properties of the feef in thi People; he took part with them that opposed Philip and made and always perswaded the Citizens to help those who Assembly. were in danger and trouble by Philip's Oppression; to what an H king for his Companions in Council, Hyperides, Nausicles be bad hear Polyendus and Diotimus; and then he drew the Theband bin, and to Eubaans, Corcyreans, Corintbians, Baotians, and man

more i one Da his'd; meland an old But he who to he wan ask'd w Action ; and wh ther tim too your laugh'd nes and

> May By the

For hav

raised a

Phrases !

by Afclep Iome Mi Asclepius by which things he with Euch time pref chus the ? Alexander the Theba

was use

1:01

oration

him

fued

ying

1, he

d his

t not

y up-

e the

nnce

that,

ewife

ke at

fay, a

, that

m of , that

ort of

in de-

ht fee,

more into a League with the Athenians. Being abroad the Day, and his Memory failing him, his Oration was his'd; which made him return home very heavy and melancholy; and being met by Eunomus the Thasian, an old Man, by him he was comforted and encouraged. But he was chiefly animated by Andronicus the Player, who told him that his Orations were excellent, but that he wanted something of Action. And so when he was ask'd what was the first part of Oratory, he answered, Attion; and which was the second, he reply'd, Action; and which was the third, he still answered, Action. Another time, declaiming publickly, and using Expressions too youthful for one of his Years and Gravity, he was laugh'd at, and ridicul'd by the Comedians, Antiphanes and Timocles, who in derision used to repeat such Phrases as these, as utter'd by him-

Μά γω, μα κεήνας, μα ποταμούς, μα νάμα α. By the Earth, by the Fountains, by the Rivers, by the Floods.

For having fworn thus in presence of the People, he raised a Tumult about him. He likewise once sware by Asclepius, and made the Antepenultima long through some Mistake, and yet afterwards defended it: For this t some Melepius was called, Jeds naiG-, that is, a mild God, to the by which Name he often invoked him. But all thele oise of things he reform'd in time, being sometime conversant nors of with Eubulides the Milesian Rhetorician. Being on a in pub time present at the Olympic Games, and hearing Lamae New chus the Terinaan found the Praises of Philip, and of th him Mexander the Great, his Son, and decry the Cowardize of the Thebans, and Olynthians, he stood up in their Deof the fence against him, and from the ancient Poets he proed into chim'd the great and noble Atchievments of the Theand the bans and Olynthians; and so elegantly he behav'd himof the feef in this Affair, that he at once silenced Lamachus, Philip and made him convey himself immediately out of the ofe who Membly. And even Philip himself, when he had heard on; to what an Harangue he made against him, replied, That if Tausicles be had heard him himself, he should have been apt to commend Theband bin, and to have chosen him to make War against himself. d man was used to compare Demosthenes's Orations to Solmon diers,

diers, for the Force they carried along with them; but the Orations of *Isocrates* to Fencers, because of the

Theatrical Delight that accompanied them.

Being about the Age of feven and thirty, reckoning from Dexitheus to Callimachus, in whose time the Olynthians fent to beg Aid of the Athenians against Philip, who then made War upon them, he perswaded them to answer the Olynthians Request; but in the following Year, in which Plato died, Philip overthrew and deftroy'd the Olynthians. Xenophon also, the Scholar of Socrates, had some knowledge of Demosthenes, either at his first Rife, or at least, when he was most famous and flourishing: For he wrote the Acts of the Greeks, as touching what passed at the Battle of Mantinea, in the Year of Charicles; our Demosthenes having some time before overthrown his Guardians, in a Suit he had commenc'd against them, of which mention is made already. When Æschines, being condemn'd, fled toward Athens, Demonsthenes hearing of it, he took Horse and rode after him; which Æschines understanding, and fearing to be apprehended again, he came out to meet Demosthenes, and fell at his Feet, cover'd his Face, and begg'd his Mercy; upon which Demosthenes bid him fland up, be affured of his Favour, and as a Pledge of it, gave him a Talent of Silver. He advised the People to maintain a Company of mercenary Soldiers in Thason, and thither failed himself as Captain of the Gallies Another time, being entrusted to buy Corn, he was ac cufed of defrauding the City, but cleared himself of the Accusation, and was acquitted. When Philip made War upon Elatea, and overcame it, Demosthenes with others went to the War of Charonea, where he is faid to have deferted his Colours, and flying away, a Bramble caught hold of his Vest behind, when turning about " haft, thinking an Enemy had overtaken him, he cry out, Save my Life, and say what shall be my Ransom. O his Buckler he had engraven for his Motto, Good For tune. And it was he that made the Orations at the by nerals of fuch as died in the Field.

After these things, he bent his whole Care and Stud for the reparation and adorning of the City and Wall And I Stock, Pound those with the sistence of the vistonical and after to have ring to defend

he ov the fift Afte dition i Sum of tain'd, giving | and who up to An was laid clar'd t them, i what m elus bro fome Pe cap'd in in Laconi go for a true Acce he impea him and Hyperides, who profe condemn' demn'd, 1 fold; for Others fa Tryal, bu After this

Polyeuctus

and besides what Money he expended out of the City Stock, he laid out of his own Pocket at least an hundred Pounds. And besides this, he gave ten Thousand to those who were concern'd about Things Sacred, and taking Ship, he sail'd from Coast to Coast to collect Money of the Allies; for which he was often by Demotelus, Anistonicus and Hyperides, crowned with golden Crowns, and afterwards by Ctesiphon. Which afterwards had like to have been retracted, Diodotus and Eschines endeavouring to prove it to be contrary to the Laws; but he defended himself so well against their Allegations, that he overcame all Difficulties, his Enemies not having

the fifth part of the Votes of the People.

After this, when Alexander the Great made his Expedition into Afia, and Harpalus fled to Athens with a great Sum of Money; at first he would not let him be entertain'd, but afterwards, he being landed, and having giving him a thousand Darius's, he was of another Mind; and when the Athenians determin'd to deliver Harpalus up to Antipater, he oppos'd it, averring that the Money was laid up in the Cittadel, ordering the Sum to be declar'd to the People, and accordingly Harpalus told them, it was seven hundred and fifty Talents, or somewhat more, according to Philochorus. But when Harplus broke out of the Prison wherein he was kept till tome Person should come from Alexander, and was escap'd into Crete, or, as some will have it, into Tanarus in Laconia; Demosthenes was accus'd that he had let him o for a Sum of Money; and that he had not given a true Account of the Sum deliver'd to him; nor had he impeach'd the Negligence of the Keepers of both him and the Money; and so he was judicially cited by Hyperides, Pytheus, Menefachmus, Himereus and Patrocles, who profecuted him fo feverely, as to cause him to be condemn'd in the Court of Arevpagus; and being condemn'd, he went into Exile, not being able to pay five fold; for he was accus'd of receiving thirty Talents: Others say, that he would not run the Risque of a Tryal, but went into Banishment before the Day came. After this Tempest was over, when the Atkenians sent Polyeustus to the Republick of Arcadia, to draw them off

nd Stud

inc

the

ing

lyn-

ilip,

n to

ving

r of

er at

and s, as

1 the

e be-

comalrea-

ward e and

, and

meet

e, and

d him

e of it,

ople to

Thasos,

Gallies

was ac

felf of

p made

es with

faid to

Bramble

about 10

ne cry

fom. 0

Food For

the Fu

28

from the Alliance of the Macedonians, he not succeeding, Demosthenes appear'd to second him, where he reason'd so essectively, that he easily prevail'd. Which procur'd him so much Credit and Esteem, that after some time a Gally was dispatch'd to call him Home again. And the Athenians decreed, that whereas he ow'd the State thirty Talents, as a Fine laid on him for the Missemeanous he was accus'd of, he shou'd be excus'd only for building an Altar to Jupiter Servator in the Piraeum; which Decree was first propos'd by Damon his near Kinsman.

This being agreed on, he return'd to the Administration of Affairs in the Common-wealth again. But when Antipater was block'd up in Lamia, and the Athenians of fer'd Sacrifices for the happy News, he happen'd, baing talking with Agesistratus, one of his intimate Friends, to fay, that his Judgment concerning the State of Affairs, did not jump with other Mens, for that he knew the Greeks were brisk and ready enough for a short Encounter, but were not able to endure a lasting Wan When Antipater had taken Pharfales, and threaten'd to besiege Athens it self, if they refus'd to deliver up such Orators as had declaim'd against him: Demosthenes for specting himself to be one of the Number, left the City, and fled first into Egina, that he might take San &uary in the Temple of Eacus: but being afraid to trul himself long there, he went over to Calaurea; and when the Athenians had decreed to deliver up those Orators, and him especially as one of them, he continu ed a Suppliant in the Temple of Neptune. When At chias, who from his Office of pursuing Fugitives, was call'd Phygadotheres, came thither, who was the Scholar of Anaximines the Orator; when he, I fay, came to him, and perswaded him to go with him, telling him that no doubt he should be receiv'd by Antipater as a Friend; he reply'd, When you play a part in a Traged you cannot perswade me to believe you the Person you rept Sent; no more shall you now perswade me by your Counsel And when Archias endeavour'd to force him thence, the Townsmen would not suffer it. And Demosthenes told them, that he did not flee to Calabria to fave his Life but that he might convince the Macedonians of their Violence

And war may cra Diff.

Hadj. Grace Gree

This Si

Cloister Some fa tipater ( drinking will hav wrote h after he pinion, a donians, thers fay and othe his Signe When in a glo Death, 1 Daughter lexander, when Ale Demosthen refus'd to

Daughter one Daugh A Sifter t Lesconian, who provides

demandin

it, faying

Ships we fi

Conduct as Pernaneum,

Violence committed, even against the Gods themselves. And with that he call'd for a Writing-Table, and if we may credit Demetrius the Magnessan, on that he wrote a Distich, which afterwards the Athenians caus'd to be affix'd to his Statue; and it was to this purpose:

Hadft thou, Demosthenes, an outward Force, Grace as thy inward Magnanimity; Greece shou'd not wear the Macedonian Yoke.

This Statue, made by Polyeuclus, is plac'd near the Cloister, where the Altar of the twelve Gods is erected. Some say this Writing was found; Demosthenes to Antipater Greeting. Philochorus tells us that he died by drinking of Poison; but Satyrus the Historiographer will have it, that the Pen was poison'd with which he wrote his Epistle, and putting it into his Mouth, soon after he tasted it, he died. Eratosthenes is of another Opinion, viz. that being in continual fear of the Macedonians, he wore a poison'd Bracelet on his Arms. Others say again, that he died with holding his Breath; and others, lastly, say, that he carry'd strong Poison in his Signet \*\* two and twenty.

When King Philip was dead, he appear'd publickly in a glorious Robe or Mantle, as rejoycing for his Death, though he but just before mourn'd for his Daughter. He assisted the Thebans likewise against Alexander, and animated all the other Greeks. So that when Alexander had conquer'd Thebes, he demanded Demosthenes of the Athenians, threatning them, if they refus'd to deliver him. When he went against Persia, demanding Ships of the Athenians, Demosthenes oppos'd it, saying, Who can assure us, that he will not use those

He left behind him, against our selves?
He left behind him two Sons by one Wise, the Daughter of one Heliodorus Eudocimus. He had but one Daughter, who died unmarried, being but a Child. A Sister too, he had, who married with Laches the Lesconian, his Kinsman, and to him bore Demochares, who prov'd inferior to none in his time for Eloquence, Conduct and Courage. His Statue is still standing in the Prianeum, on the Right of the Entry, the first that

AVAP

ding,
n'd fo
cur'd
ime a
d the

anour ouildwhich man. nistra-

when
ns of
h, beiends
of Af-

knew ort En-Wan en'd to

nes furthe Cito truf

ofe Oraontinuhen Ares, was

Scholar ame to ng him

Tragedy, ou repre-Counsell nce, the

nes told his Life

Violence

because in this Habit he delivered an Oration to the People, when Antipater demanded of them their Orators.

Afterwards, in process of time, the Athenians decree Nourishment to be given to the Kindred of Demosthern in the Prytaneum; and likewise fet up a Statue to hi Memory, when he was dead in the Market, in the Year of Gorgias; which Honours were paid him at the Request of Demochares his Sister's Son. And ten Year after, Lackes, the Son of Demochares a Leuconian, in the Year of Pytharatus, requir'd the same Honour for him felf; viz. That his Statue should be set up in the Ma ket, and that both he and his Pofferity, that is, the H deft of his Line, for the future should have their Allow ance in the Prytaneum, and the highest Room at a publick Shews and Triumps. These Decrees concerning both of them, are engross'd, and to be found amon the Statute-Laws. The Statue of Demochares, as w have faid before, was afterwards remov'd out of the

Market, into the Pritanaum.

There are extant fixty five Orations which are tro Some report of him, that he liv'd a very diffold and vitious Life, appearing often in Womens Appan and being frequently conversant at Masks and Reve lings; whence he was firnam'd Batalus; though other fay, that this was a Diminutive of his Nurses Nam and that from her he was call'd Batalus; in derile Diogenes, who for his churlish Humour, was surnam'd nis, a Dog, espying him one Day in a Victualing-how he was very much ashamed, and to shun him, went withdraw; but Diogenes called after him, and told hi The more you shrink inward, the more you will be in. I same Diogenes hearing him once upon the Banter, of him, that in his Orations, he was a Scythian, a rob valiant Warrior; but in War, a delicate nice Citize He was one of them who receiv'd Gold of Ephialtes, of the popular Orators, who being fent in an Embassie the King of Persia, took Money privily; and distrib ted it among the Orators of Athens, that they might their utmost Endeavours to kindle and inflame the against Philip; and tis said of Demostheres, that he

Lis pa He ap to be nothir ver'd Meeti peak, them. certain rom be ot, and ous of bade th ouing, andthe elong'd eem'd lear his proceed ye are fo and refu us the whole T and I ha One Day ing publ lying, 1 and Tune my and m, for y'd, I great ver wer y Year ions befo that he was acqu

oncern'd

e Battle

ial Sect.

vord e Peo tors. cree Abene to h n the at the Year inth r him e Ma the E Allow at a cernin amon , as 1 t of th re tru diffolu Appart d Reve h othe s Nam derifi am'd ( ng-how , went told his ein. I nter, fi a, a rob e Citize pialtes,0 mbaille d distrib might ie the V that hel

his part, had at once three thousand Darius's of the King. He apprehended one Anaxilles of Oreites, and caus'd him to be tortured for a Spy, and when he would confess nothing, he procur'd a Decree that he should be deliver'd to the Eleven Executioners. When once at a Meeting of the Athenians, they would not suffer him to beak, he told them, he had but a short Story to tell them. Upon which all being filent, thus he began; A certain Youth, faid he, bired an As in Summer time, to go from hence to Megara. About Noon, when the Sun was very ot, and both he that hired the Ass, and the Owner were desirous of sitting under, or on one side of the Ass, that he might hade them, they each thrust the other away, the Owner ar uing, that he let him only his Afs, and not the Shadow; and the other replying, that fince he had hir'd the Ass, all that clong'd to him was at his Dispose. Having said thus, he feem'd to go his way. But the Athenians willing now to lear his Story out, call'd him back, and defired him to proceed. To whom he reply'd; How comes it to pass, that ne are so desirous of hearing a Story of the Shadow of an Ass, and refuse to give Ear to Matters of greater Moment? Pohis the Player boaffing to him, that he had gotten a whole Talent by playing but two Days, he answer'd, and I have gotten five Talents by being filent but one Day. One Day his Voice failing him, when he was declaiming publickly, being hifs'd, he cry'd out to the People, laying, Ye are to judge of Players, indeed, by the Clearness and Tuneableness of their Voice; but of Orators, by the Gray and Excellency of their Sentences. Epicles upbraiding him, for his premeditating what he was to fay, he rey'd, I shou'd be asham'd to speak what comes uppermost to great an Affembly. They say of him, that his Lamp ver went out; that he us'd always, to the Age of my Years, to peruse, often correct, and publish his Oramons before he deliver'd them. And he says of himself, that he drank always fair Water. Lysias the Orator was acquainted with him; and Isocrates knew him concern'd in the Management of publick Affairs till Battle of Cheronea; as also some of the Socra-Sect. He deliver'd some of his Orations

\* ex tempore; Nature having qualify'd him for it. The first that propos'd the Crowning him with a Coronet of Gold, was Aristonicus, the Son of Nicophanes the Anagyrasian; though Diondas, indeed, interceded for it likewife.

#### HYPERIDES IX.

Harden was Son of Glausippus, and Grand-son of Dionysius, of the Borough of Colittea. He had Son, who bare the same Name with his Father Glauseppun the Orator, who wrote many Orations, and begat a Son named Alphinus. He was Plato's Scholar, and had the Management of publick Affairs with Lycurgus, of as fome will have it, he was the Scholar of Plato, Ly curgus and Isocrates: However, his Concern in the Com mon-wealth, was at that time, when Alexander accossed Greece, whom he vigoroufly oppos'd, in his Demand of Offices and Ships of the Athenians. He advised to People not to discharge the Garrison of Tanara, and the he feem'd to do for the fake of a Friend of his, who was Commander of it. At first he used to plead Call fes for a Fee, and was suspected to have receiv'd part the Money which Ephialtes brought out of Persia. What Philip besieged the City Byzantium, he was sent Captain of the Gallies for the Assistance and Relief that City. In that Year he had the Charge and Care the solemn Dances, when others were dismiss'd fre at Corinth. all publick Offices. He obtain'd a Decree, for some H out his T nours to be paid to Demosthenes; and when that Decr crets of h was repeal'd at the Instance of Diondas, as being continuenth Day ry to the Laws, he, being call'd in question upon went into clear'd himself. He did not continue his Friends Body cast f with Demosthenes, Lysicles and Lycurgus to the last; man, or, ac Lysicles and Lycurgus being dead, and Demosthenes bei ton, by his accus'd of having receiv'd Money of Harpalus, he, one Philopit, mong all the rest, was pitch'd upon as the only Pen bunt, and

deliver were und meeting Breach o he was a by Count time in t he was ap tune, tho Arms, and there, cont

Macedonian

mile forbad Country. Vol. V.

who

Indie

cufed

all In

that S Child

um, h being

gnora to tho

Maced

Battle

being a

their D

ny'd to

manded

After

<sup>\*</sup> This is supposed to have been added by some other Hand, because a strary sensence as given of him before.

who was not corrupted with Bribery, to draw up his Indictment, which he accordingly did. Being once acruled of publishing Acts contrary to the Laws; as, that all Inhabitants of Athens shou'd be accounted Citizens: that Slaves should be made free; that all facred Things, Children and Women, should be confin'd to the Piraem, he clear'd himself of all, and was acquitted. And being blam'd by some, who wondred how he cou'd be ignorant of the many Laws that were directly repugnant. those Decrees; he answer'd, that, The Arms of the Macedonians dazled his Sight, and it was not he, but the Battle of Charonea that made that Decree. But Philip being affrighted at somewhat, gave leave to carry away their Dead out of the Field, which before he had deny'd to the Heralds of Lebadea.

After this, at the overthrow at Eranon, being demanded by Antipater, and the People being refolv'd to deliver him up, he fled out of the City with others, who were under the same Condemnation, to Ægina; where meeting with Demosthenes, he excus'd himself for the Breach of Friendship between them. Going from thence, he was apprehended by Archias, firnamed Phygadothere: by Country a Thurian, formerly a Player, but at that a. Whe time in the Service of Antipater; by this Man, I fay, fent he was apprehended, even in the very Temple of Nep-Relief time, though he grasp'd the Image of that God in his d Care Arms, and was brought before Antipater, who was then is'd find at Corinth. Where being put upon the Rack, he bit some H out his Tongue, because he would not divulge the Seat Decr crets of his Country, and fo died, on, or about, the ng continenth Day of October. Hermippus tells us, that as he n upon went into Macedonia, his Tongue was cut out, and his Friends Body cast forth unburied; but Alphinus his Cousin Gere last; imm, or, according to the Opinion of others, his Grandbenes bei fon, by his Son Glausippus, obtain'd Leave, by means of alus, he, one Philopithes a Physician, to take up his Body, which he only Ped bunt, and carried the Ashes to Athens to his Kinsfolk there, contrary to the Edicts both of the Athenians and Macedonians; which not only banish'd them, but likebecause a wife forbad the Burial of them any where in their own Country. Others fay, that he went to Cleone, where Vol. V.

and thi is, who ad Can d part

t of

na-

r it

on of

hada

Eppui gat 1

d had

us, of to, Ly

e Com

ccoste

emand

ifed th

with others he died; having his Tongue cut out, as above. However, his Relations and Friends took his Bones, when his Body was burnt, and buried them a mong his Ancestors before the Gate Hippades, as Heliodorus gives us the Relation in his third Book of Monuments. His Monument is now altogether unknown and lost, being thrown down with Age and long standing.

He is faid to have excell'd all others in his way of de livering himself in his Orations to the People. And then are some, who prefer him even to Demosthenes himself There are seventy seven Orations which bear his Name of which only two and fifty are genuine, and truly his He was much given to Venery, infomuch that he turn his Son out of Doors, to entertain that famous Cuiteza Murrhina: In Pyraeum he had another, whose Nam was Ariftagora; and at Eleusine, where the greatest par of his Estate lay, he kept another, one Philete a Th ban, whom he purchas'd for twenty Pounds. His usu Walk was in the Fish-Market. It is thought that h was accus'd of Impiety with one Phryne, a Curten likewise, and so was sought after to be apprehended, he himself seems to intimate in the beginning of Oration; and 'tisfaid, that when Sentence was just real to be pass'd upon her, he produc'd her in Court, open her Cloaths before, and discover'd her naked Breat which were so very White, that for her Beauty's fall the Judges for that time acquitted her. He at lein times drew up several Declamations against Demosthen which he thus discover'd; Hyperides being sick, Dem benes came one Day to visit him, and caught him w a Book in his Hand written against him; at whi seeming somewhat displeas'd, Hyperides told him; I Book Ball burt no Man that is my Friend; but as a Co it may serve to restrain my Enemy from offering me any jury. He obtain'd a Decree of some Honours to be p to Iclas, who gave the poison'd Cup to Alexander. joyn'd with Demosthenes in fomenting the Lamian and made an admirable Oration at the Funerals those who lost their Lives therein.

When Philip embark'd for Eubæa, and the Athen heard the News of it with no little Consternation, B

first for and

810

in to behinder ides and History

ded We ki no nee It i

in his

ing .

He way the Cause he tence of the state of the cause he cause he cause the ca

Cause or as so in the Ye

Inan
for
Corinth, c
his Dwell
pedition is
fucceeded
conversan
himself m
coalth, as
tors w

as a-

e his

em a

Helio

Monu

n and

ing.

of de

there

imfelf

Name

uly his

turn

uiteza

e Nami test par

e a Th

that h

Curter anded,

ng of 1

d Break

ity's fals

at leil

emosthen

k, Dem

at whi him; I

as a Ci

me any

s to be pleander.

amian W Funerals

he Athen

nation, h

rides in a very short time, by the voluntary Contributions of the Citizens, fitted out forty Sail, and was the first that set an Example, by sending out two Gallies, one for himself, and another for his Son, at his own Charge.

When there was a Controversy between the Delians and the Athenians, who shou'd have the Preheminence in the Temple at Delos; Æschines being chosen on the behalf of the Athenians, the Areopagites pitch'd upon Hyrides for their Advocate, and his Oration is yet extant, and bears the Name of the Deliac Oration.

He likewise went Ambassador to Rhodes, where meeting other Ambassadors from Antipater, who commended him very highly for his Goodness and Vertue; We know, reply'd he, that Antipater is good, but we have no need of a good Master at present.

It is said of him, that he never affected much Action in his Orations to the People; his chief aim being to lay down the Matter as plainly, and make the Case as obvious to the Judges as he could.

He was sent likewise to the Elians, to plead the Cause of Callippus the Fencer, who was accus'd of carrying away the Prize at the publick Games unfairly; in which Cause he got the better. But when he oppos'd the Sentence of paying Honours to Phocion, obtain'd by Midias the Son of Midias the Anagyrasian, he was in that Cause overthrown. This appear'd on the twenty fourth, or as some suppose, the twenty seventh Day of May, in the Year when Xenus was Governor.

### DINARCHUS X.

Inarchus, the Son of Socrates, or Sostratus, born, as some think, at Athens, but according to others, at Coninth, came to Athens very young, and there took up his Dwelling, at that time when Alexander made his Expedition into Asia. He used to hear Theophrastus, who increeded Aristotle in his School. He was frequently conversant with Demetrius the Phalerian too. He betook himself more especially to the Assairs of the Commonwealth, after the Death of Antipater, when some of the ontors were kill'd, and others banish'd. Having contracted

tracted Friendship with Cassander, he became in a short time vastly Rich, by exacting great Rates for his Orations, of those for whom he wrote them. He oppos'd himself to the greatest and most noble Orators of his time, not by being over forward to declaim publickly, for his Faculty did not lie that way, but by compoling Orations for their Adversaries. And when Harpalus had broken out of Prison, he wrote several Orations, which he gave to their Accusers to pronounce against those that were suspected to have taken Bribes of him.

Some time after, being accused of a Conspiracy with Antipater and Cassander, about the Matter of Munichia, when it was furpriz'd by Antigonus and Demetrius, who put a Garrison into it, in the Year when Anaxicrates was Governor, he turn'd the greatest part of his Estate into Money, and fled to Calchis, where he liv'd in Exile about fifteen Years, and increas'd his Stock; but afterwards; by the Mediation of Theophrastus, he and fome other banish'd Persons, return'd to Athens. Then he took up his Abode in the House of one Proxenus his in timate Friend; where, being very aged, and with dim-fighted, he loft his Gold. And because Proxenu refus'd to make inquiry after the Thief, he apprehended him; and this was the first time that ever he appear That Oration against Proxenus is extant in Court. And there are fixty four that bear his Name, whered fome are receiv'd and approv'd; as namely, that again Aristogiton. He imitated Hyperides; or, as some inclin to judge, rather Demosthenes, because of that Vigor and Force to move the Affections, and the Rhetorical Of naments that are evident in his Stile.

DECREES proposed to the Athenians.

Emochares the Son of Laches the Leuconian, the quires that a Statue of Brass be set up for Demot benes, the Son of Demosthenes the Phaanian, in the Ma ket-place; as likewise that Provision of Diet be made the Prytaneum for himself, and the Eldest of his Prog ny fuccessively, and the chief Seat in all publick Shew For that he had done many good Offices for the Athenian

**I**pen expe tena noth third the I own Prifo That lemn Negle ny inc ing c he had the rep for ma er the the Uf Corn in ficence, he allur Achaian with th chousand Plenty to s flador tion of a Quality not fend Confidera him, eith niffration and in def ple, no M etter. of the Co of a few, the Pub

Athens.

preheno

had

non raos'd his kly, ling alus ions, aint im. with ichia, who es was e into xile aut afe and hen he his in witha roxenu hended ppear extant whereo t again e incline igor and rical Or

onian, the or Demofine the Made his Progelick Shew

had on most Occasions been a good Councellor, had fpent his Patrimony in the Common-wealth, and had expended eight Talents for the fitting out and maintenance of one Galley, when they deliver'd Eubwa; another, when Cepisodorus sail'd into the Hellespont; and a third, when Chares and Phocion were commission'd by the People to go Captains to Byzantium; that he at his own Charge, had redeem'd many who had been taken Prisoners by Philip at Pydne, Methone and Olynthus; That himself had maintain'd the Chair, when the solemn Dances had been sometime laid aside, through the Neglest of the Pandionides; That he had furnish'd many indigent Citizens with Money and Arms; That being chosen by the People to overfee the City Works, he had laid out three Talents of his own Stock towards the repairing of the Walls, and ten thouland Drachms for making two Trenches about the Pyraeum; That after the Battle of Charonea, he deposited one Talent for the Use of the publick; and after that, another to buy Corn in time of Scarcity and Want; That by his Beneficence, wholefome Counfels and effectual Berswasions, he allur'd the Thebans, Eubaans, Corinthians, Megarenfes. Achaians, Lecrians, Byzantines and Messenians to a League with the Athenian; That he rais'd an Army of ten thousand Foot, and a thousand Horse, and contracted Plenty to the People and their Allies; That being Ambassador, he had perswaded the Allies to the Contribution of above five hundred Talents: That in the same Quality he obtain'd of the Peloponnesians that they shou'd not fend Aid to Alexander against the Thebans: And in Consideration of many other good Offices perform'd by him, either as to his Counsels, or his personal Admimitration of Affairs in the Common-wealth, in which, and in defending the Rights and Properties of the People, no Man in his time had done more, or deserv'd etter. And in regard of his Sufferings on the Account the Common-wealth, being banish'd by the Insolence of a few, and at last dying at Calauria for his Good Will to the Public; and his unchangeable Love to the People Athens, there being Soldiers sent from Antipater to prehend him. And that notwithstanding his being ha C 3

in the Hands of his Enemies, in fo great and imminent Danger, his hearty Affection to his Countreymen was fill the same, insomuch, that he never to the last offer'd any unworthy thing, to the Injury of his People.

Subscrib'd Pytharatus Governor.

Laches, the Son of Demochares the Leuconian, requires of the Athenian Senate, that a Statue of Brass be set up for Demochares, the Son of Laches of Leucon, in the Market-place: and, Table and Diet in the Prytanaum for himfelf and the Eldest of his Progeny successively, and the first Seat at all publick Shews; for that he had always been a Benefactor and good Counfellor to the People; that he had done these and the like good Offices to the Publick; he had gone in Embassies in his own Person; that he proposed and carried in Bills relating to his Embassage; that he had been chief Manager of publick Matters; had repair'd the Walls, prepar'd Arms and Machines; that he fo tify'd the City in the time of the four Years War, and compos'd a Peace, Truce and Alliance with the Baotians. That for these Things he was banish'd by those who overturn'd and usurp'd the Government; and being call'd Home again by a Decree of the People, in the Year of Diocles, he contracted the Administration, not sparing his own Pains, but went in Embassage to Tysimachus; that at one time he levied thirty, and at another time an hundred Talents of Silver, for the use of the publick; that he moved the People to fend an Ambassage to Polemeus, by which means the People got fifty Talents; that he went Am baffador to Antipater, and by that got twenty Talents and brought it to Eleusine to the People; That he did all these Things, for which he was banish'd, and would never take part with Usurpers against the Popula Government; neither did he, after the Overthrowd that Government, bear any publick Office in the State That he was the only Man, of all that had to do in the publick Administration of Affairs in his Time, who nevel promoted or confented to any other Form of Govern ment, but the Popular; That by his Prudence and Con duct, all the Judgements and Decrees, the Laws, Good and all things else belonging to the Athenians, were pr

lar ( he m natio crates the So Lycur an in of Ath gus li when as to b and fin ment o and wh above f paffed t nine Hu ney tha rivate lents; i justly, ti Edelity purpose, and prov ver for th Canephora into the fifty thou bundred ( pair'd; T Armory, and finish lick Exerc

Ly

with many

having co

ferv'd fafe and inviolate; and, in a Word, That he never faid or did any thing to the Prejudice of the Popular Government.

actor &

was laft

ple.

nires

e fet

1 the

akum

vely,

had

o the

Offi-

SOWI

ating

er of

Arms

me of

ce and

ngs he

o'd the

Decree

tracted

ns, but

ime he

Talents

ved the

which

ent Am

Talents

t he did

d would

Popular

throw

e State

do in the

and Com

were pre

lery

Lycophron, the Son of Lycurgus of Buta, requires that he may have Diet in the Prytanaum, according to a Donation of the People to Lycurgus, in the Year of Anaxicrates. The Tribe of Antiochus in Prytaneum, Stratocles, the Son of Euthydemus of Diomedia, propos'd; That fince Lycurgus, the Son of Lycophron of Buta, had as it were, an ingenerated Good-Will in him towards the People of Athens; and fince his Ancestors Diomedes, and Lycurous lived in Honour and Esteem of all People, and when they dy'd, were honour'd for their Virtue, fo far, as to be buried at the publick Charge in the Ceramicum; and fince Lycurgus himself, while he had the Management of publick Affairs, was the Author of many good and wholesome Laws, and was the City Treasurer for bove fifteen Years together; during which time there passed through his own Hands eighteen Thousand and ine Hundred Talents, besides other great Sums of Money that he had in his Hands, and was entrusted with of private Citizens, to the Sum of at least six Hundred Talents; in all which Concerns he behaved himself so juftly, that he was often crown'd by the City for his Edelity; Besides, being chosen by the People to that purpose, he brought much Money into the Cittadel, and provided Ornaments, viz. Veffels of Gold and Silver for the Goddess Minerva, and Ornaments for the \* Canephora; That, being Commissary General, he brought into the Stores a great number of Arms, and at least fifty thousand Shot of Darts; That he set out four hundred Gallies, some new built, and others only repair'd; That finding many Things out of repair, as the armory, the Theater of Bacchus, he repair'd them; and finished the Panatheniac Race, the Court for pubwith many fair new Buildings; That when Alexander, having conquer'd Asia, and assuming the Empire of all

C.4.

<sup>\*</sup>i. e. Perfons who carried Baskets or Paniers on their Heads of Sacred

Greece, demanded Lycurgus as the principal Man, that confronted and opposed him in his Affairs, the People refus'd to deliver him up; That being often call'd to account for his Management of Affairs in fo free a City, which was wholly govern'd by the People, he never was found faulty in any particular. That all People, therefore, might know, that the People do highly esteem all such as act in the Defence of their Liberties and Rights, not only while they live, but likewise that they pay them Honours after Death; for the Encouragement of all others, it is decreed by the People, that fuch Honours be paid to Lycurgus the Son of Lycophron of Buta for his Justice and Magnanimity, as that a Statue of Brass be erected in Memory of him in any part of the Market, which the Laws do not prohibit; as likewise that there be Provision for Diet for every eldest Son of his Progeny, fuccessively for ever: Also, that all his Decrees be ratify'd, and engross'd by the Publick Notary, and engraven on Pillars of Stone, and fet up in the Citadel just by the Gulfs confecrated to Minerva; and that the City Treasurer shall deposite fifty Drachmi for the Engraving of them, out of the Money fet apan for fuch Uses.

# at at

Whether an aged Man ought to meddle in State
Affairs.

Translated from the Greek by F. Fetherstone, D. D.

WE are not ignorant, O. Euphanes, that you, being a (frequent) Extoller of the (Poet) Pindar, have often in your Mouth (this Saying of his,) as a thing well, and to the purpose spoken by him:

When as the Combat's once agreed, Who by Pretence seeks to be freed, Obscures his Virtue quite.

But ! towa man from ing b fire; a Diffo Politi our Y tis no Cond Excre munic ing ol I am e seithe this D which own Y for ano with w and fan chosen, outting onour Life,) v we hav in noth not an h Dionyfin mitred v continua mity; a eeing h erson, l us; thou and fea did, even But the p

cultom'd

han in co

that ople d to City, ever ople, ghly erties that cou-, that Lycothat n any it; as eldeft at all ublick t up in nerva; achm t apart

to:di

2 State

u, being ar, have

But fince Sloth and Effeminacy (or want of Courage) towards (the Management of) Civil Affairs, having many Pretences, do for the last, as, if it were drawn from the Sacred Line, tender to us old Age, and thinking by this chiefly to abate and cool our honourable Defire, alledge, that there is a certain (fitting and) decent Diffolution, not only of the Athletical, but also of the Political Period (or that there is in the Revolution of our Years) a certain fet and limited time, after which tis no more proper for us to employ our selves in the Conduct of the State, than in the Corporeal and robuse Exercises of Youth: I esteem my self obliged to com+ municate also to you those Sentiments of mine concerning old Mens intermeddling with public Matters, which I am ever and anon ruminating on by my felf. So that reither of us may defert that long Courfe, we have to his Day held together, nor rejecting the Political Lite, (which has been) as it were an intimate Friend of our own Years, (growing all along up with us,) change it for another, to which we are absolute Strangers, and with which we have not time to become acquainted and familiar; but that we may perfift in what we had! chosen, (and have been innur'd to) from the Beginning putting the same Conclusion to our Life, and our Living honourably; unless we would by, the short (space of Life,) we have remaining, difgrace that longer Time (we have already liv'd,) as having been fpent idly, and in nothing, (that is) commendable. For Tyranny is not an honourable Sepulchre, as one (heretofore) told Dionysius, whose Monarchy, (obtain'd by, and) adminiftred with Injuffice, did by its Non-ceffation (and long; continuance,) bring on him but a more perfect Galamity; as Diogenes afterwards let his Son know, when being him at Corinth, of a Tyrant become a private erson, he said to him: How unworthy of thy felf, Dionyus, thou aftest! For thou oughtest not to live here at Liberand fearless with us, but to spend thy Life, as thy Father d, even to old Age, immur'd within a Tyrannicul Fortress. But the popular and legal Government of a Man, as custom'd to shew himself no less profitable in obeying. han in commanding, is an honourable Monument, which G 5

really adds to Death the Glory, accrewing from Life. For this thing, as Simonides says, goes last under the Ground; unless (it be in those) in whom Humanity, and the Love of Honour dies first, and whose Zeal for Goodnels sooner decays, than their Covetousnels after Temporal Necessaries; as if the Soul had its active and Divine Parts weaker than those, that are passive and corporeal; which 'twere neither honest to say, nor yet to admit from those, who say (it, and affirm,) that only of Gaining we are never weary. But we ought to a better purpole to produce the Saying of Thucydides, that not the Desire of Honour on'y never grows old, but much less also the Inclinations to Society and Affection to the State, which continues even in Ants and Bees to the very last. For never did any one know a Bee to become by Age a Drone, as some think it requisite of States-men, (of whom they expect,) that, when the Vigor of their Youth is past, they should retire, and sit mouldy at Home, fuffering their active Virtue to be confum'd (and eaten up) by Idleness, as Iron is by Ruft: For Cato (indeed excellently well) faid, that we ought not willingly to add the Shame, (proceeding) from Vice, to those many Afflictions, which old Age has of its own. For of the many Vices, (every where abounding,) there is none, which more difgraces an old Man, zhan Sloth, Delicacy and Esteminateness, when (retiring) from the Court and Council, he mues himfelt me at Home like a Woman, or (getting into the Country) overfees his Reapers and Gleaners; (for of fuch an one we may fay with Sophocles)

Where's Oedipus, and all his famous Riddles?"

But as for him, who shou'd in his old Age, and not before, begin to meddle with publick Matters, as they say of Epimenides, that having fallen asleep, while he was a young Man, he awaken'd (not till) fifty years after, (when he was grown old,) and shaking off so long and so close-sticking a Repose, should thrust himself, being unaccustom'd and unexercis'd, into difficult and laborious Employs, without having been experienc'd in Civil Aslairs, or (inur'd to the Conversations)

of one phe

Like Stran Lodg gion,

no T

is tru

A

of th taugh much tions, can ea feem 1 in his State. Men, (great) Matters by the ( Aleibiad who ha Speeche People. of Expe

But Cato, he was to cult thing Life) befo and been

dier fo. \*

Here is

of Men, (such a Man) may perhaps give (occasion) to one, that would reprehend him, to say with (the Prophetess) Pythia;

If that thou seek'st to govern in the State, And rule the People, Friend, thou com'st too late, And at an Hour unsit, knock'st at the Palace Gate.

Like an ill-bred Gueff, coming late to a Banquet, or a Stranger, (looking in the dead of the Night for a Lodging,) thou wouldst change, northy Place, or Region, but thy Life (for one,) of which thou hast made no Tryal. For that Saying of Simonides,

## - The State instructs a Man,

e.

d;

d-

m-

)i-

00-

id-

1 cf

ter

hat: uch

the

the

be-

of

the

d fit

be

by

we

rom s of

and.

Man,

(re-

nfelt

oun

fuch.

not

they

le he

years

off fo

him-

Ficul:

ions)

is true in those, who (apply themselves to the Buliness of the Common-weal, whilst) they have yet time to be taught, and learn a Science, which is scarce attain'd with much Labour through many Struglings and Negotiations, even when it timely meets with a Nature, that can easily undergo Toil and Difficulty. These Things feem not to be impertinently spoken against him, who in his old Age begins to act in the Management of the State. And yet on the contrary we see, how young Men, and those of unripe Years are by Persons of (great) Judgment diverted from meddling in publick Matters; and the Laws (also) testify the same, when by the Cries in the Assemblies they summon not first the Alcibiada and the Pythia to come to the Desk, but those, who have pass'd the Age of fifty years, to make Speeches, and consult together (for the Good of the People:) For the being unus'd to Boldness, the want of Experience, and the first Heat is not to every Soldier fo \*\*

Here is a defect in the Original.

But Cato, when (at the Age of) above eighty Years, he was to plead his own Cause, said, That tis a difficult thing for a Man to make his Apology, (and justify his Life) before others, than those, with whom he has lived and been conversant.)

All Men indeed confess, that the actions of (Augustus) Cafar, when he had defeated Anthony, were no less Royal, and useful to the Publick, towards the End of his Life, (than any he had done before.) And himself severely reprehending (the Diffoluteness of) young Men by (establishing Good) Customs and Laws, when they were in an Uproar, (only) said to them: Young Men, (refuse not to) hear anold Man, to whom old Men, not unwillingly) gave Ear, when he was young . The Government also of Pericles exerted it self with most Vigor in his old Age, when he both perswaded the Athenians to make War, and at another time, when they were eagerly tient unfeafonably to go (forth, and) fight fixty. Thoufind armed Men, withfrood, and hindred them, fealing up in a manner the Arms of the People, and the Keys of the Gates. Now as for what Xenophon has written of Agesilans, 'tis fit it should be fet down in his own Words. What Youth, says he, (ever) was there, than which his old Age did not appear gallanter? Who was (ever) so terrible to. bis Enemies in the very Flower of his Virility, as Agefilaus. in the Declenfton of his Days? at whose Death were Adverfaries (ever seen) more joyful, than at that of Agefilaus, though he departed (not this Life, till) stooping under the Burthen of bis Years? Who more (ensourag'd and) embolden'd his Confederates, than Agefilaus, though being at the utmost Period of his Life? What young Man was (e er) miss'd. more by his Friends, than Agefilaus, who dy'd not till he was very old? Age then hinder'd not these Men from performing such (gallant) Actions; and yet we, forfooth, being at our Ease in States, which neither have Tyranny, War, nor Siege, (to molest them) are afraid of (being troubled with) fuch bloodless Debates and Emulations, as are for the most part terminated with Justice only by Law and Words: confessing our selves by this not only worse than those ancient Generals and States-men, but even than Poets, Sophisters and Players. Since Simonides in his old Age gain'd the Victory in (composing of Songs for) Dances, as the Epigram tellihes in these concluding Verses:

Fourfcore Years old was Leoprepos Son,
Simonides, when he this Glory won.

And dem repea Oedip

Here
W
An

And the miss'd for plause a this sho

Thilemon way by and crow

 $W_k$ 

Death act Is it not old in Cou less genero Stage; an

facred, can inflead of inflead of inflead of inflead over bather Feralus

in being este to Meid

And

lic

And 'tis said of Sophocles, that, to avoid being condemn'd of Dotage (at the Instance) of his Children, he repeated the Entrance of the Chorus in (his Tragedy of) Qedipus in Colonus, which begins thus:

Welcome, Stranger come in time.
To the best Place of this Clime,
White Colonus, which abounds
With brave Horses. In these Grounds,
Stread with Natures choicest Green,
Philomel is often seen.

Here she her Hearers charms with sweetest Laies, Whilst with shrill Throat, And warbling Note,

She means the sad Missortunes of her former Days.

And that, this Song appearing admirable, he was difmis'd from the Court, as from the Theatre, with the Applause and Acclamations of all that were present. And this short Verse is acknowledged to be written of him

When Sophocles-fram'd for Herodotus. This Ode, his Years were fifty five

Philemon also the Comedian, and Alexis were snatch'd away by Death, whilst they were acting on the Stage, and crown'd with Garlands. And as for Polis, the Tragedian, Eratosthenes and Philochorus related of him, that, being seventy Years of Age, he a little before his.

Death acted in four Days eight Tragedies.

Is it not then a Shame, that those, who have grown old in Councils and Courts of Judicature; should appear less generous than such, as have spent their Years on the Stage; and forsaking those Exercises, which are really sacred, cast off the Person of the States man, to put on instead of it, I know not what other. For to descend from the State of a Prince, to that of a Plough-man, is all over base and mean. For since Demosthenes says, that the Peralus, being a sacred Galley, was unworthily us'd in being employ'd) to carry Timber, Pales and Cattle to Meidas; would not a Man, who should, after his laving quitted the Office of Superintendent at the pub-

And

11

y-

115

leen

ey

en,

47:+

rn-

in

s to

erly

ou-

ing

s of

rds.

le to.

laus. lver-

laus,

r the

dend

tmoft

niss'd

till he

from for-

have

fraid

s and

with.

ves by

Is and

layersn

ory in

rteffi-

lic Solemnities, Governour of Baotia; or President in the Council of the Amphietions, be seen measuring of Corn, weighing of Raifins, and bargaining about Fleeces and Wooil-Fells? Would not fuch an one, I fay, wholly feem to have brought on himself, as the Proverb has it, the old Age of an Horse, without any ones necessitating him to it? For to set ones felf to Mechanical Employments and Traffiquing, after one has born Office in the State, is the same, as if one should strip a well-bred vertuous Gentlewoman out of her Matronlike Attire, and thrust her with an Apron ty'd about her into a publick Victualling-house. For the Dignity and Greatness of political Vertue is overthrown, when 'tis debased to such mean Administrations and Traffiques for Gain. But if (which is [the only thing] remaining) they shall by giving Effeminacies and Voluptuousness the Name of living at Quiet, and enjoying ones felf, exhort a Stafeman leifurely to waft away and grow old in them, I know not, to which of the two shameful Pidures his Life will feem to have the greater Resemblance; whether to the Mariners, who, leaving their Ship, not in the Harbour, but under Sail Iin the open Sea, ] fpend all the Remainder of their Time in celebrating the Feafts of Venus; or to Hercules, whom, as some [Painters] merrily, [but yet ridiculoufly and] irreverently, represent wearing in Omphale's Palace a yellow Petticoat, and giving himself up to be boxt and combo by the Lydian Damfels; to we, flripping a Statesman of his Lion's-Skin, [or of that Magnanimity and Courage, which renders him profitable to the Public, and feating him at a [luxurious] Table, will there be always cloying his Palate with Delicacies, and filling his Ears with [effeminate] Songs and Music; being not a whit asham'd [or put to the blush] by the Saying of Pompeius Magnus to Lucullus, who having after his pub lic Services both in Camp and Council, addicted himfel to Bathing, Feafting, Conversing with Women in the Day, and much other Diffoluteness, even to the railing [and extravagantly furnishing] of sumptuous Build ings, fitter for Men of younger Years, and upbraid ing Pompey with an Ambition and Defire of Rule, ut fuicable

was no ly that ness he Thrust Season fach B What ous? Frejoice tated for are sabella are s

As Euri Meat ar would f

They

Lives.]

Pleasure Simonide. vetouine Pleafures light he life, or] in it Pleas being fue or [at lea the Delig being ben nest, [and Inch Pleas for far forg Servants, v chimedes wa drew his were oblig

him of his

Body ; a

mitable to his Age, was by him answered: That it was more mis-becoming an old Man to live voluptuously than to govern. [The same Pompey,] when in his Sickness his Physician had prescrib'd him the eating of a Thrush, which was then hard to be got, as being out of Season, being told, that Lucullus bred great store [of such Birds,] would not send to him for one, but said, [What?] Cannot Pompey live, unless Lucullus he Luxurious? For though Nature seeks by all means to delight and rejoice her self, yet the Bodies of old Men are incapacitated for [the enjoying] any Pleasures except a few, that are [absolutely] necessary [for the Preservation of their Lives.] For not only,

### Venus to old Men is averse,

As Euripides has it; but their Appetite also to their Meat and Drink is for the most part dull, and as one would say, toothless; so that they have but little Gust and Relish in them.

They ought therefore to furnish themselves with Pleasures of the Mind, not ungenerous or illiberal, as Simonides said to those, who reproached him with Covetousness, that being by his Years depriv'd of other Measures, he recreated his Old Age with the only Delight he took in heaping up Riches. But [the Politica] lefe, or] the Management of the Common-wealth has in it Pleasures exceeding great, and no less honourable; being such,] as 'tis probable the [very] Gods do only or [at least] chiefly injoy themselves in; and these are the Delights] which proceed from doing good, [or: being beneficial to many,] and performing what is honelt, [and laudable.] For if Nicias the Painter took such Pleasure in the Work of his Hands, that he often lo far forgat himself, as that he] was fain to ask his Servants, whether he had washt, or din'd; and if Arcomedes was so intent upon the Table, (in which he drew his Geometrical Figures,) that his Attendants were oblig'd by force to pluck him from it, and ftrip hin of his Cloaths, that they might anoint him, whilst (in the mean time) drew new Schemes on his anoint-Body; and if Canas the Piper, whom you also know,

Was.

of leefay,

chachacorn rip a ronbout

when iques ning)

Inels f, exw old Pitlance

fpend g the fome

yellow comb'd tefman d Cou

ublic,]
I there
I filling
ing not

ying of himself

in the raising Build-

fuitable

was wont to fay, that Men knew not how much more he delighted himself with his Playing, than he did others; for that then his Hearers would rather demand of him, than give him a Reward : do we not thence conceive, how great Pleasures the Vertues afford to those, who practife them, from their honest Actions, and public-spirited Works tending to the Benefit of Human Society? Not tickling or stroaking, as do such sweet and gentle Motions as are made on the Flesh, for these indeed have a furious and unconstant Itching, with a fevourish Inflamation; whereas those do by fuch gallant Actions, as he, who rightly administers the State, is Worker of, not with the Golden Plumes of Euripides, but with those Calestial Wings of Plats, elevate the Sour which has receiv'd a Greamess of Courage and Wisdom, (accompanied) with Joy. Call to mind (a little, I intreat you,) those things, you have fo often heard. For Epaminondas indeed, being ask'd, what was the most pleasant thing that ever befel him, answer'd: His having gain'd the Victory at Leuctra, whilst his Father and Mother were yet living. And Sylla, when, having freed Italy from Civil Wars, he came to Rome, could not the first Night fetch the least Wink of Sleep, having his Soul transported with excessive Joy and Content, as with a strong and mighty Wind; and this he himself has written in his Commentaries. For be it indeed so, as Xenophon says, that there is no Sound more pleafing (to the Ear) than (the hearing ones own Praises; yet there is no Sight, Remembrance or Confe deration, which gives (a Man) fo much Satisfaction at the Contemplation of his own Actions, (perform'd by him) in Offices of Magistraey, and Management of the State, in eminent and publick Places.

Tis moreover true, that the courteous (and amiable) Thanks, (attending as) a Witness on (such Vertuous) Acts, and the emulous Praise, (conferred on them which is as) a Guide, (conducting us in the Way) of just Benevolence, add a certain Lustre and shining Gloss to the Joy, (proceeding) of Vertue. Neither ought Man negligently to suffer his Glory to wither in his old Age like a Wrestlers Garland; but, by adding always

Iome firm Wor tainii on,) cay'd found (as if fervin ing in quirin when one c and) r ing ask (Eftate with m beginn but to great, for nei many a Affliduit preferve Confide hestowin ing of 1 and a n Sollicitu lave not ometime

Whence Whence Comborious borious Larged Fefti tows, (

ces affor

d Senat

fomething new and fresh to awaken, meliorate and confirm the Grace of his former (Actions.) For as those Workmen, on whom was incumbent the Charge of (mainraining and) keeping in repair the Delian Ship (or Gallion,) by supplying, and putting into the place of the decay'd (Planks and Timber,) others, (that were new and found,) feem to have preferv'd it from antient times, (as if it were) eternal and incorruptible; so the preferving (and upholding) of ones Glory, is as the keeping in of a Fire, (a Work) of no difficulty, as requiring only (to be supply'd with) a little Fewel; but when either of them is wholly extinct and suppress'd, one cannot without great (Toil and) Labour (revive and) rekindle it again. Lampis, the Sea Commander, being ask'd, how he got his Wealth, answer'd; My greatest Estate I gain'd) easily enough, but the smaller slowly and with much Labour. In like manner, 'tis not easie at the beginning to acquire Reputation and Power in the State; but to augment and conserve it, when it is grown great, is not at all hard for those who have obtain'd it. for neither does a Friend, when he is once had, require many and great Services, that he may fo continue; but Assiduity does by small Signs (and Testimonies of Love) preserve his good Will; nor does the Friendship and Confidence of the People expect to have a Man always lestowing Largesses, defending their Causes, or execuing of Magistracy: But is maintain'd by a Readiness, and a not leaving, or being weary of Carefulness and Sollicitude for the Publick. For even Wars themselves. have not awlays Conflicts, Fights and Sieges; but there fometimes intervene Sacrifices and Parleys, and (Trues affording) Bloodless Leisure for Sports and Pa-Times

Whence then comes it, that the Administration of the Common-wealth should be fear'd as inconsolable, borious and unsupportable, where Theatres, Processis, Largestes, Music, Joy, and at every turn the Service of Festival of some God or other, unbending the lows, (and dissipating the Cares) of every Council of Senate, yield a manifold Pleasure and Delight; for Envy, which is the greatest Evil attending the

Ma-

ertuous n them Way) of ing Glos coughts in hisolang alway

COUNT

sron o b

nand

COII-

hole,

pub-

n So-

tand

se in-

mixt

o by

nisters

lumes

Plato,

els of

Call

a have

ask'd,

him,

euctra,

ars, he

ne leaft

ecessive

Wind;

es. For

Sound

es own

. Coni

ation at

rm'd by

t of the

And

Management of publick Affairs, it least attacks old Age. For Dogs indeed, as Heraclitus has it, bark at (a Stranger,) whom they do not know; and Envy opposes him, who governs at the very Door, as it were of the Tribunal, hindring his Access (and Entrance;) but meekly bears an accustomed and familiar Glory, and not churlishly or difficultly. Wherefore some resemble Envy to Smoak; For it arises thick at first, when the Fire begins to burn; but when it grows clear, it vanishes away. Now Men usually quarrel and contend about other Excellencies, as Vertue, Nobility and Honour, as if (they were of Opinion, that) they took from themfelves, as much as they give to others; but the prece dency of Time, which is properly call'd by the Greeks Herofeior, (or the Honour of old Age,) is free from Jealousie, and willingly granted (by Men to their Companions.) For to no Honour is it fo incident more to grace the Honourer, than the Honoured, as to that, which is given to Persons in Years. Moreover, all Men do not expect to gain themselves Authority from Wealth, Eloquence, or Wisdom; but as for the Reverence and Glory, to which old Age (usually) brings Men, there is not any one of those, who act in the Management of the State, but hopes to attain it.

He therefore, who, having a long time contended (and born up) against Envy, shall when it ceases, and is appeas'd, withdraw himself from the State, and together with publick Actions desert Communities and Societies, differs nothing from that Pilot, who, having kept his Ship out at Sea, when in danger of being overwhelm'd by contrary (and tempestuous) Waves and Winds, seeks to put into Harbour, as foon as ever the Weather is grown calm and favourable. For the longer time there has been the more Friends and Companions he has made; all which he can neither carry out with him, as a Singing Master does his Quire, nor is it just to leave them. But as 'tis not easie to root up old Trees, so neither is it to extirpate a long continu'd Practice in the Manager ment of the State, which having many Roots, is involv'd in Affairs, which create more Troubles and Vexations to those, who retire (from them,) than who conti-

nue ( and I tentio guish ing av not fo they d to this nondas requef their F them; your se behold y will the Man, f and ho wasts a rivial a Galle And th and un before ( esteeme Home, Prudenc hemfel nishes, a

Like

Lor the 1

commod

pent with

df War;

Prudence

from thru

bus'd part

clory, an

Mence, I

Exercise

mtional

DUE

n-

m, ri-

k-

ot

En-

ire

s a-

0-

, 33

em-

rom

om

e to

hich

n do

alth,

and

there

ent of

(and

nd is

gether

ieties,

pt his

ielm'd

, feeks

grown s been

le; all

nging-

n. But

s it to

lanage-

, is in-

d Vexa-

DUE

que (in them.) And if there is any remainder of Envy and Emulation against old Men from (former) Contentions about Civil Affairs, they should rather extinguish it by Authority, than turn their Backs on it, going away naked and difarmed. For envious Persons do not so much affail those, who contend against them, as they do by Contempt infult over fuch, as retire. to this bears Witness that Saying of the great Epaminondas to the Thebans, when in the Winter the Arcadians requested them to come into their City, and dwell in their Houses; which he would not permit, but said to them; Now the Arcadians admire you, feeing you exercise your selves, and wrestle in your Armour; but if they shall behold you sitting by the Fire, and pounding of Beans, they will think you to differ nothing from themselves. So an old Man, speaking (to the People,) acting (in the State,) and honour'd, is a venerable Spectacle; but he, who wasts away his Days in his Bed, or fits discoursing of trivial Matters, and blowing his Nose in the Corner of a Gallery, easily renders himself an Object of Contempt. And this indeed Homer himself teaches those, who hear (and understand him) aright. For Nestor, who fought before (the Walls of) Troy, was highly venerated and esteemed; whilst Peleus and Laertes, who stayed at Home, were flighted and despised. For the Habit of Prudence does not continue the same in those, who give hemselves to their Ease; but by little and little diminishes, and is dissolv'd by Sloth, as always requiring some Exercise of the Thought, to rouse up and purishe the ational, active (Faculty of the Soul.) For,

Like glittering Brass, by being us'd it shines.

for the Infirmity of the Body does not so much incommode the Administrations of those, who, almost pent with Age, go up to the Bench, or to the Council of War; as they are advantageous by the Caution and Prudence, which (attend their Years, and) keeps them som thrusting themselves precipitately into Assairs, and partly by want of Experience, and partly by vainglory, and hurrying the People along with them by Vidence, like a Sea agitated by the Winds; causing them mildly

mildly and moderately to manage those, with whom

they have to do.

Whence Cities, when they are in Advertity and Fear, defire the Government of (grave and) ancient Personages; and often having drawn out of his Field (and Country-house) some old Man, who had not so much as the least thought of it, have compell'd him, though unwilling, to put his Hand to the Helm, and conduct (the Ship of) the State into (the Haven of) Security, rejecting such Generals and Orators, as (not only) knew how to speak loud, and make (long). Harangues without drawing their Breath, (but were able) allo valiantly to march forth, and fight their Enemies. So when the Orators, (one day) at Athens, uncovering before Timotheus and Iphicrates, Chares the Son of Theechares, a vigorous and front-body'd young Man, (faid they) were of Opinion, that the General of the Athenians ought to be such a one. Not fo, by all the Gods, answered Timotheus, but such an one be should be that is to carry the General's Bedding; but the General himself ought to be such an one, as can at the same time, see both the Arsecedents and Consequents of Affairs, and Suffers not bis Rea sonings about things convenient (for the Public) to be de sturbed by any Passion.

Sophocles indeed said, he was glad, that he was got free from (the Tyranny of) wanton Love, as being a furious and raging Master; but in the Administrations of State, we are not to avoid this one only Master, the Love of Women or Boys, but many, who are madder than he, (such as are) Obstinacy in contending Ambition, and a Desire of being always the first and greatest, which is a Disease, most fruitful in bringing forth Envy, Jealousie and Conspiracies; some of which (Vices) old Age abates and dulls, and wholly extinguishes and cools the others, not so much detracting from the practical impulse (of the Mind,) as repressing its impetuous and over-hot Passions, that it may apply a sober and settled Reasoning to its (Consideration and) Sollicitude (about the Management of Assains)

Nevertheless let this Speech of the (Poet,)

Lye fill at ease, poor Wretch, in thy own Bed,

Age,)
an old
his Do
fet him
the Of

But a he, who in Polit to them and the back, at the long that to who is I to go a

What Bestow

laid) to

Could no many fuc

But he, we cohabited ought bed alone, or attain'd to would not monish a proaches a cohidon the

I have for

ate Practi

old dream

vice him to

for the Pul

m

nd

ent

and

uch ugh

lust

ity,

nly) gues

allo

Theo-

(faid

theni-Gods,

bat is

ought

he An

be di-

e was

dmin

ie only

y, who

in con

ays the

nitful in

s; fome

wholly

detrait

at it may derations Affains

ed,

Both

Both be, and seem to be spoken for the disswading of him, who shall, when he is now grown grey (with Age,) begin to play the Youth; and for the restraining an old Man, who, rising from a long Administration of his Domestic Affairs, as from (a lingring) Disease, shall set himself to lead an Army to the Field, or perform the Office of Secretary of State.

But altogether senseles, and nothing like to this, is he, who will not suffer one, that has spent his whole time in Political Administrations, and been throughly beaten to them, to go on to the (extinguishing of his) Torch, and the Conclusion of his Life; but shall call him back, and command him, as it were, to turn out of the long Road, (he has been travelling in.) For, as he, that to draw off (from his Design,) an old Fellow, who is powdering his Peruke, \* and perfuming himself to go a wooing, should say to him, (as was heretofore said) to Philotteres,

What Virgin will her blooming Maiden-head Bestow on such a Wretch? Why would st thou Wed,

Could not be at all absurd, since even old Men break many such Jests upon themselves, and say;

I, old Fool, know, I for my Neighbours Wed.

But he, who should think, that a Man, which has long cohabited, and lived irreprehensibly with his Wife, ought because he is grown old to dismiss her, and live alone, or take a Concubine in her Place, would have attain'd the utmost Excess of Perverseness. So he would not act altogether unreasonably, that should admonish an old Man, who is making his (first) Approaches to the People, whether (he be such an one, as) Oblidon the Farmer, or Lampon the Mariner, or some old dreaming Philosopher out of his Garden, and advise him to continue in his accustom'd Unconcernedness, for the Public. But he, that taking hold of Phocion,

have so rendeed the Greek Words ecreparisation and proficusto, which contails Practice.

Cato, or Pericles, should say to him, My Athenian, or Roman Friend, who art come to thy wither'd old Age, make a Divorce, and henceforth quit the State; and dismissing all Conversations and Cares about either Council or Camp, retininto the Country, there with an old Maid-servant looking after thy Husbandry, or spending the Remainder of thy Time in managing thy Domestic Affairs, and taking thy Accounts (such an one) would persuade a Statesman to do things mis-beseeming him and unacceptable.

What then? May some one say; do we not hear the

Souldier in the Comedy affirming,

Henceforth my grey Hairs exempt me from Wars?

Yes indeed, my Friend, 'tis altogether so; for it be comes the Servants of Mars to be young and vigorous as managing

War, and War's toilfome Works :---

In which, though an Helmet may also hide the old Man's grey Hairs,

Yet inwardly his Limbs are all decay'd,

And his Strength falls short of his good Will. But from the Ministers of Jupiter, the Counsellor, Orang and Patron of Cities, we expect not the Works of Fee and Hands, but of Counsel, Providence and Eloquence, not such, as raises a Noise and Shouting amongst the People, but such, as has it in Understanding, pruder Sollicitousness and Safety; by which the derided Horriness and Wrinkles appear as Witnesses of his Expenence, and add to him the Help of Perswasson, and the Glory of Ingenuity. For Youth is made to (follow and be perswaded, Age to guide (and direct;) as that City is most secure, where the Councils of the Old, and the Prowess of the Young bear sway. As this (of Homer,)

A Council first of valiant old Men He call'd in Nestor's Ship

Is wonderfully commended. Wherefore the Pylin (Apollo) call'd the Aristocracy (or Council of Noblems

in L TICEO plain to th nate Law Hoari ly Dig ing a to ho being Men, (on) fo as it we from v ly in o Theref Achaian

Praying
O the
Such

But the War all

For on

And one bravest a the Regard all P Cares, L. is reported town labor. Her is, the

to pitch h
was told,
ments, cr

we must li persuad in Lacedamon, join'd (as Affistants) to their Kings MesoGusfueis (or the Ancients,) and Lycurgus nam'd it plainly Tegeoia, (or the Council of old Men;) and even to this Day the Council of the Romans is called the Senate (from Senium, fignifying old Age.) And as the Law places the Diadem and Crown, so does Nature the Hoariness of the Head, as an honourable Sign of Princely Dignity. And I am of Opinion, that Trees (fignifying an honourable Reward,) and I segusew, (fignifying to honour,) continue (still in use amongst the Greeks,) being made venerable from (the Respect paid to) old Men, not because they wash in warm Water, and sleep (on) fofter (Beds than others;) but because they have as it were a King-like efteem in States for their Prudence; from which, as from a late-bearing Tree, Nature scarcely in old Age brings forth its proper and perfect Good. Therefore none of those martial and magnanimous Achaians blam'd that King of Kings (Agamemnon) for praying thus to the Gods,

O that among the Greeks I had but ten Such Counfellors, as Nestor

But they all granted, that not in Policy only, but in War also, old Age has great Influence:

For one discreet Advice is much more worth Than many Hands,

And one rational and perswasive Sentence effects the bravest and greatest of public (Exploits). Moreover, the Regal Dignity, which is the perfectest and greatest of all Political Governments, has exceeding many Cares, Labours and Dissiculties; insomuch that Seleucus is reported ever and anon to have said: If Men knew how laborious the only Writing and Reading of so many Episles is, they would not (so much as stoop to) take up a Diadem thrown (on the Ground.) And Philip, when, being about to pitch his Camp in a fair and commodious Place, he was told, that there was not there Forage for his Regiments, cryed out: O Hercules, What a Life is ours, if we must live for the Conveniency of Asset! 'Tis then time to persuade a King, when he is now grown into Years,

e Pythia Noblema

nake

gall

retin

oking

Time

unts;

hings

ar the

it be

corous

he old

1. Bu

Orato of Fee

quence

ngst th

prude

ed Hor

Expen

and th

low and

c;) and

s of th

ay. An

to

to lay afide his Diadem and Purple, and putting on a course Coat, with a Crook in his Hand, to betake himfelf to a Country Life, left he should seem to act superfluoufly and unfeafonably, by reigning in his old Age. But if the very mentioning such a thing to an Agesilaus, a Numa or a Darius, would be an Indignity; let us not, because they are in Years, either drive away Solon from the Council of the Areopagus, or (remove) Cato out of the Senate; nor yet let us advise Pericles to abandon the Democracy. For 'tis besides (altogether) unreasonable (and absurd,) that he, who has in his Youth leapt into the Tribunal (or Chair of the State,) should after he has discharged all his furious Ambitions and impetuous Passions on the Publick, when he is come to that Maturity of Years, which by Experience brings Prudence, defert and abandon the Common wealth, having abused it, as if it were a Woman (for the Satisfaction of his Luft.)

Afor's Fox indeed would not permit the Hedg-hog who offer'd it, to take from him the Ticks, (that fed upon his Body;) For, faid he, if thou remov's those that are full, other hungry ones will succeed them; so 'tis of necessity, that a Common-wealth which is always cashing off those who grow old, must be replenish'd with young Men, thirsting after Glory and Power, and void of Understanding in State Assairs. For whence spray, should they have it) if they shall have been not ther Disciples nor Spectators of any ancient Statesman. For if (Sea-Charts and) Treatises of Navigation cannot make those skilful Pilots, who have not often the Stern been Spectators of the Conslicts against the Waves, Winds and (pitchy Darkness of the

Night,

When the poor trembling Seaman longs to fee The fafety boding Twins, Tyndaridæ;

How should a (raw) young Man take in hand (the Government of) a City, and rightly advise both the Senate and the People, having only read a Book, written an Exercise in the Lycaum concerning Policy though he has seldom or never stood by the Reins

Heli havi Forti fo h gain were nage those Read Syllal before [old] orly, directs Deeds fashio not am Hers, where t ger, bu

Like As Simo Califthen Maximu pamen;

flourishing Actions, magement fichines tain Soph Carneades

f Carnea tention and fit to be con being not from all

the Bird hal'd all Vol.

<del>l</del>el

Helm, when grave Statesmen, and old Commanders, having in debating alledg'd both their Experiences and Fortunes, whilft he was wavering on both fides, that to he might with Dangers and transacting of Affairs, gain Instruction? This is not to be said. But if it were for nothing elfe, yet ought an old Man to manage in publick Affairs, that he may instruct and teach those who are young. For as those, who teach Children Reading and Musick, do by pronouncing [the Letters, Syllables and Words] and finging Notes and Tunes before them, lead and bring on their Scholars; fo an [old] Statesman, not by speaking and dictating exteriorly, but by acting and administring publick Affairs, directs [and breeds up] a young one, who is by his Deeds, join'd with his Words, interiorly form'd and fashion'd. For he who is exercis'd after this manner, not amongst [the Disputes of ] nimble Tongu'd Sophifers, as in the Wreffling-Schools and Anointings, where there is not [the least Appearance of ] any Danger, but really, and as it were in the Olympian and Pybian Games, [will tread in his Teachers Steps.]

Like a young Colt, which runs by th' Horfes side,

As Simonides has it. Thus Aristides [follow'd those of] Califthenes, Cimon of Aristides, Phocion of Cabrias, Cato of Maximus Fabrius, Pompey of Sylla, and Polybius of Philopamen; for these, when they were young, joining themselves with their Elders, and afterwards as it were flourishing and growing up by their Administrations and Actions, gain'd Experience, and were inur'd to the Mamagement of public Affairs with Reputation and Power-Afchines therefore the Academic, being charg'd by certain Sophisters, that he pretended himself a Disciple of Carneades, when he was not so, said : I was then an Hearer Carneades, when his Discourse, having dismiss'd Contention and Noise, contracted it self to what was useful, and to be communicated. Now an Aged Man's Government eing not only in Words, but in Deeds, far remote from all Oftentation and Vain-glory; as they fay of the Bird Ibis, that when she is grown old, having exhal'd all her venemous and stinking Savour, she fends Vol. V. forth

both the Book, ong Police
Reins on Helb

1

m-

fu-

old

an

ity;

way

ove)

es to

ther

his

ate,

abiti-

he is

ience

mon

n (for

g-hog

at fed ofe that

tis of

vs caff

d with

nd void

nce

een nel

telman

ion can

often i

s agains

of the

forth a most sweet and aromatical one; so in Men grown into Years, there is no Opinion or Counsel disturb'd, but all grave and settled. Wherefore, even for the young Men's sake, as has been said, ought an old Man to act in the Government of the State; that, as Plato said of Wine, allay'd with Water, that the surious God was made Wise, being chastis'd by another, who was sober; so the Caution of old Age, mixt among the People with the Fervency of Youth, transported by Glory and Ambition, may take off that which is surious and over-violent.

But besides [all] this, they are under a Mistake, who think, that as Sailing, and going to the Wars, so also Acting in the State, is done for something else, and ceases, when that is obtain'd. For the Managing of State-Affairs is not a Ministry, which has Profit for its End; but the Life of gentle, civil and sociable Animals, fram'd by Nature to live civily, honeftly, and for the Benefit of Mankind. Wherefore 'tis fit, he should be such an one, as that it may be said of him, he is employ'd in State-Affairs, and not he has been fo employ'd; as also, that he is true, and not he has been true; he acts juftly, and not he has acted juftly; and that he loves his Country and Fellow-Citizens, and not he has lov'd them. For to these things does Nature direct, and these Voices does she found to those, who are not totally corrupted with Sloth and Effeminacy:

Thy Father has engendred thee a Man, Worthy of much Esteem with Men-

And again,

Let us not cease to benefit Mankind.

Now as for those who pretend Weakness and Impotency, they accuse rather Sickness and Instrmity of Body, than old Age; for there are many young Mensickly (and weak,) and many old ones lusty (and healthy:) so that we are not to remove (from the administration of the State) aged, but impotent Persons; nor call (to it) such as are young, but such as are able (to bear the Burthen of it.) For Aridaus was young, and

Antig ner : been Stage alwa fore cus th voung fin'd in the less at as we man, Phocio hurryi were r and fo he faid am abo Polybiu ninety begetti little b feen at Bread,

For a

that he

As Soph and Luf and this

When in Wars live at a being en little Ski who fat Romans our of A

Philopam

Antigonus old, and yet the latter conquered in a manner all Afia; whereas the former, as if he had only been to make a dumb Shew with his Guards upon a Stage, was but the bare Name of a King, a Property, always mock'd by those, who were in Power. As therefore he would be a very Fool, that should think Prodicus the Sophister, and Philetas the Poet, Men indeed young, but withal weak, fickly, and most an end confin'd by their Infirmity to their Beds, fit to be concern'd in the Management of the State; so he (would be no less absurd) that should hinder such (vigorous) old Men, as were Phocion, Masanissa the Libyan, and Cato the Roman, from governing, or leading forth of Armies. For Phocion, when the Athenians were at an unleasonable time hurrying to War, made Proclamation, that all, who were not above fixty Years of Age, should take up Arms and follow him; and when they were offended at it. he said, There is no Hardship put upon you, for I, who am above fourscore Years old, will be your General. And Polybius relates, that Mafanissa, dying at the Age of ninery Years, left behind him a young Son of his own begetting, not above four Years old; and that having a little before been in a great Fight, he was the next Day feen at the Door of his Tent eating a piece of brown Bread, and that, he said to those, who wondred at it, that he did this \*\*

For us'd, to shine, as polisht Brass, 'tis known; But unemployed, in time with Rust's o'ergrown.

As Sophocles has it; we all fay the same of that Light and Lustre of the Soul, by which we reason, remember and think.

Wherefore also they say, that Kings become better in Wars and Military Expeditions, than when they live at ease. Attalus therefore, the Brother of Eumenes, being enervated with long Idleness and Peace, was with little Skill managed by Philopæmen, one of his Favourites, who fatned him (like an Hog in the Sty:) so that the Romans were wont in derision to ask those, who came out of Asia, whether the King had any Power with Philopæmen. Now one cannot find amongst the Romans

ns; not ble (to

nd Im

nity of

g Men

d heal-

en

di-

for

old

23

ous

the

ions

who

alfo

and

g of

r its

Ani-

and, he

n, he

en lo been

; and

d not

re di-

10 are

g, and

many stouter Generals than Lucullus, as long as he apply'd his Mind to Action; but when he gave himself up to an unactive Life, to a continuing lazily at Home, and an unconcernedness for the Publick, being dull'd and mortify'd, like Spunges in calm Weather, and then delivering his old Age to be dieted and ordered by Callifthenes one of his Free-men, he seem'd bewitch'd by him with Philters and other Incantations; till fuch time as this Brother Marcus, having driven away this Fellow, did himself govern and conduct the Remainder of his Life, which was not very long. Bur Darius, Father of Xerxes; [speaking of himself,] said, that by Difficulties he grew wifer than himself. And the Scythian Ateas affirmed, that he thought there was no difference between himself and his Horse-keepers, when he was idle. And Dionysius the Elder, when one askt him, whether he was at leisure, answer'd, May that never befall me. For a Bow, they fay, if over-bent, will break; and a Soul, if too much flackened. For even Musicians, if they [over-long] omit to hear Accords; Geometricians, if they leave off demonstrating their Propositions; and Arithmeticians, if they discontinue their casting up of Accounts, do, together with the Actions, impair by the Progresses of Time the Habits, though they are not pra-Etical, but speculative Arts; but the Habit of Statelmen, being wife Counsel, Discretion and Justice, and besides these, Experience, taking hold of Opportunities, and a Faculty [to make use] of Words, working Per-Swafion, is maintained by frequent speaking, acting, reafoning and judging. And an hard thing it would be, that the avoiding to do these things should suffer such and fo great Vertues to run out of the Soul. probable also, that Humanity, friendly Society and Beneficence will also decay, of which there ought to be no End or Limit.

If then you had Tithonus to your Father, who was indeed immortal, but yet by reason of his old Age stood perpetually in need of much Attendance, I do think, you would shun, or be weary of looking to him, discoursing with him, and helping him, as having a long time done him Service. Now our Country, which as

the ou lik Ri nei felf Reg

to m
in Pr
now i
old Ag
fore n
Prieft
State,
of Cit

formar

things]

But

their D Subject may en to their having Persons. with per behove u and Teni cians cal fhrilleft | there is ness; so even to the fing, we fet too hi dating it

derate an

e,

'd

en

al-

by

me

W,

his of

ties

teas

be-

dle.

ther

me.

nd a

they

s, if

and

ip of

y the

pra-

tatef-

and

nities,

g Per-

g, rea-

Id be,

r fuch

or 'tis

nd Be-

be no

was in-

e stood

think,

im, dil-

a long

nich [as

the

the Greeks in general, name it Haleis, as if it resembled our Father, so the Grecians call Maleis, [as being more like our Mother,] being older, and having greater Rights than our Parents, is indeed long lasting, yet neither free from the Inconveniencies of old Age, nor self-sufficient, but standing always in need of a serious Regard, Succour and Vigilance, pulls to her, and takes hold of a Statesman,

And with strong Hand restrains him, who would go.

And you indeed know, that I have these many Pythiads serv'd the Pythian [Apollo;] but yet you would not say to me: Thou hast sufficiently, O Plutarch, sacrificed, gone in Procession, and led Dances [in honour of the Gods:] 'tis now time, that being in years, thou shouldst in favour of thy old Age, lay aside the Garland, and leave the Oracle. Therefore neither do you think, that you, who are the chief Priest and Interpreter of Religious Ceremonies in the State, may leave the Service of Jupiter, the Protector of Cities, and Governour of Assemblies, for [the Performance of] which, you were long since consecrated.

But leaving, if you please, this Discourse [about things] withdrawing [old Men] from [performing their Duties to] the State; let us make it a little the Subject of our Confideration and Philosophy, how we may enjoyn them no Exercise, unfitting, or grievous to their Years, the Administration of a Common-wealth having many Parts, befeeming and fuitable for fuch Persons. For, as if we were obliged to finish [our Days with persevering in the Practice of ] singing, it would behove us, being now grown old, of the many Tunes and Tenfions, there are of the Voice, which the Musicians call Harmonies, not to aim at the highest and shrillest [Note,] but [to make choice of that] in which there is an Easiness, [join'd] with a decent Suitableness; so since 'tis more natural for Men to act and speak even to the end of their Lives, than 'tis for Swans to fing, we must not reject Action, like an Harp, that is let too high, but [rather] let it a little down, accommodating it to fuch Employs in the State, as are easie, moderate and fitting for Men in Years. For neither do we

D 3

fuffen

fuffer our Bodies to be altogether motionless, and unexercised, because we cannot [any longer] make use of Spades and Plumets, nor yet throw Coits, or skirmish in Armour, as we have formerly done; but some of us do by Swinging and Walking, others by playing gently at Ball, and some again by Discoursing, stir up our Spirits, and revive our [natural] Heat. Therefore neither let us permit our selves to be wholly chill'd and frozen by Idleness, nor yet on the contrary, let us by burthening our selves with every Office, or intermedling with every public Business, force on old Age, convinc'd of its Disability, to break forth into these tx-clamations,

The Spear to brandish, thou, Right Hand, are bent; But weak old Age opposes thy Intent.

Since even that Man is not commended, who, in the Vigour and Strength of his Years, imposing all publick Affairs in general on himself, and unwilling to leave any thing for another, as the Stoics say of Jupiter, thrusts himself into all Employs, and intermeddles in every Business, through an insatiable Defire of Glory, or Envy against those, who are in some measure Partakers of Honour and Authority in the State. But to an old Man, though you should free him from the Infamy, yet painful and miserable would be an Ambition, always laying wait at every Election of Magistrates, a Curiosity, attending for every Opportunity of Judicature, or Affembling in Counsel, and an Humour of Vain-glory, catching at every Embassie and Patronage. For the doing of these things, even with the Favour [and good Liking of every one] is too heavy for that Age; and yet the contrary to this happens; for they are hated by the young Men, as leaving them no Occasions of Action, nor fuffering them to put themselves forth; and their ambitious Defire of Primacy and Rule is no less odious to others, than the Covetousness and Voluptuousness of other old Men. Therefore, as Alexander, unwilling to tire his Bucepbalus, when he now began to grow old, did before the Fight ride on other Horses, to view his Army, and draw it up for Battle; and then, after

the and mod will and in fi (fucl (or f dies they perflu lettir felve: perha (now takin he is for (er they f are all Rashn comin State 1 the C Marke lourne ceffary Compl fuch m

ferable odious
For ploy'd in the (and fuel nian Off for your Pains.

even the feeking,

the Signal was given, mounting this, marcht forth, and charg'd the Enemy; so a States-man, if he is wife, moderating himself, when he finds Years coming on, will abstain from (intermeddling in) unnecessary Astairs, and fuffering the State to make use of younger Persons in smaller Matters, will readily exercise himself in (fuch, as are of) great (importance.) For Champions, (or fuch as play publick Prizes,) indeed keep their Bodies untouch'd and unimploy'd in necessary Matters, (that they may be in a readiness) for unprofitable (and superfluous Engagements;) but let us on the contrary, letting pass little and frivolous, carefully preserve our selves for worthy (and gallant Actions.) For all things perhaps, as Homer fays, equally become a young Man; (now all Men) esteem and love him; so that for (undertaking frequently) little and many Businesses, they fay, he is laborious and a good Commonwealths-man, and for (enterprizing none but) splendid and noble Actions, they stile him generous and magnanimous; nay, there are also some Occurrences, when even Contention and Rashness have a certain Seasonableness and Grace, becoming fuch Men. But an old Man's Undertaking in a State such survile Employs, as are the farming out of the Cultoms, and the looking after the Havens and Market-place, or elfe his running on Embaffies and Journeys to Princes and Potentates, when there are no necessary or honourable Affairs to be treated of, but only Complements, and a maintaining of Correspondence, such management, dear Friend, seems to me a thing milerable, and not to be imitated; but to others, perhaps odious and intolerable.

For 'tis not even seasonable for such Men to be employ'd in Magistracies, unless it be such, as bear somewhat of Grandeur and Dignity; such is the Precedency in the Council of Areopagus, which you now exercise, and such also by Jove is the Excellency of the Amphictyonian Office, which your Country has conferr'd on you for your Life, having an easie Labour, and pleasant Pains. And yet old Men ought not ambitiously to affect even these Honours, but accept them with Refusal, not seeking, but being sought; nor as taking Government

D 4

On

dyet y the ction, their odious unness villing grow view after

the

us

t-

18

1-

nd

by

d-

the

ick

e a-

usts

very

En-

rs of

old

ımy,

ways

11011

on themselves, but bestowing themselves on Government. For 'tis not, as Tiberius Casar said, a Shame for those that are above threescore Years old, to reach forth their Hands to the Physician; but it far more mif-beseems them to hold up their Hands to the People, to beg their Votes or Suffrages for the obtaining Offices; for this is ungenerous and mean, whereas the contrary has a certain Majesty and Comeliness, when his Country choosing, inviting and expecting him, he comes down with Honour and Courtefy to welcome and receive the Prefent; truly befitting his old Age and Acceptance. After the same manner also ought he, that is grown old, to use his Speech in Assemblies, not ever and anon climbing up to the Desk (to make Harangues,) nor always like a Cock, crowing against those that speak, nor letting go the Reins of the young Mens Respect to him, by contending against them, and provoking them, nor breeding in them a Desire and Custom of Disobedience and Unwillingness to hear him; but to pass by, and let them strut and brave it against his Opinion; neither being present, nor concerning himself much at it, as long as there is no great Danger to the Publick Safety, nor any Offence against what is honest and decent.

But in fuch Cases (on the contrary) he ought, though no Body call him, to run beyond his Strength, or to deliver himself to be led, or carry'd in a Chair, as Historians report of Claudius Appius in Rome. For he having understood, that the Senate (after their Army had been) in a great Fight worsted by Pyrrbus, were (debating about) receiving Proposals of Peace and Alliance, could not bear it, but, although he had loft both his Eyes, caus'd himself to be carry'd through the Common Place strait to the Senate House, where entring among them, and standing in the midst, he said, That he had formerly indeed been troubled at his being depriv'd of his Sight, but that he now wish'd he had also lost his Ears, rather than to have heard, that the Roman Senators were consulting and acting things so ungenerous and dishonourable. And then partly reprehending, and partly teaching and exalting them, he perswaded them to betake themselves prefently

fent Dom tv of the c ring his A Houf Pifift dence he. I and re that other be car in wh cceds Somet defire. worth quest 1 the mo as if he and Ho ought Medioc Sweetn ous and (withou praising fuffering brought rage the

There What Is your You're

plying y

Neftor,

And it reprehen

vern-

e for

each

more

Peo-

ining

s the

n his

, he

e and

Ac-

at is

ever

ues,)

that

Re-

king

n of

t to

Opi-

iself

the

nest

igh

deto-

ing

en)

2-

ıld

b's

it

nd. n-

ut

to

fently to their Arms, and fight with Pymbus for (the Dominion of) Italy. And Solon, when the Popularity of Pifistratus was discover'd to be (only) a Plot (for the obtaining) of a Tyranny (over them,) none daring to oppose or impeach it, did himself bring forth his Arms, and fetting them before (the Doors of) his House, call'd out to the People to affist him; and when Pififratus fent to ask him, What gave him the Confidence to act in that manner ? My old Age, answered he. For Matters, that are so necessary as these, inflame and rouse up old Men, who are in a manner extinct, so that they have but any Breath yet left them; but in other Occurrences, (an old Man) as has been faid, should be careful to avoid mean and servile Offices, and such, in which the trouble to those, who manage them, excceds the Advantage and Profit, for which they are done. Sometimes by expecting also, till the Citizens call, and defire, and fetch him out of House, he is thought more worthy of Credit (and Authority,) by those who request him. And even when he is present, let him for the most part silently permit the younger Men to speak, as if he were an Arbitrator, judging, to whom the Reward and Honour of this their Debate about publick Matters ought to be given; but if any thing should exceed a due Mediocrity, let him mildly reprehend it, and with Sweetness cut off all obstinate Contentions, all injurious and choleric Expressions, directing and teaching (without reproof) him, that errs in his Opinions, boldly. praising him, that is in the Right, and often willingly fuffering himself to be overcome, perswaded and brought to their Side, that he may hearten and encourage them; and fometimes with Commendations, supplying what has been omitted, not unlike to (aged) Neftor, whom Homer makes to speak in this manner :

There is no Greek, can contradict, or mend, What you have said; yet to no perfect End Is your Speech brought. No Wonder, for't appears, You're young, and may my Son be for your Years.

And it were yet more (Civil, and) Politic, not only in reprehending them openly, and in the Face of the Peo-

ple, to forbear that Sharpness of Speech, which exceedingly dashes (a young Man,) and puts (him) out of Countenance; but rather (wholly abstaining from all fuch public Reproofs,) privately (to inftruct) fuch, as (one shall discern to) have a good Genius for the Managing of State Affairs, drawing them on by fetting gently before them useful Counsels and Political Precepts, inciting them to commendable Actions, enlightning their Understanding, and shewing them, as those do, who teach to Ride, how at their beginning to render the People tractable and mild; and if any young Man chances to fall, not to fuffer him to lye gasping and panting on the Ground, but to help him up, and comfort him, as Aristides dealt by Cimon, and Menesiphilas by Themistocles; whom they rais'd up, and encourag'd, though at first they were harshly receiv'd, and ill spoken of in the City, as audacious and intemperate. 'Tis said also, that Demosthenes being rejected by the People, and taking it to Heart, there came to him a certain old Man, who had in former Years been an Hearer of Pericles, and told him, that he naturally refembling that great Man, did unjustly cast down himself. In like manner Euripides exhorted Timotheus, when he was his'd at for introducing of Novelty, and thought to transgress against (the Law of Musick,) to be of good Courage, for that he should in a short time have all the Theatres subject to him.

In brief, as in Rome the Vestal Virgins have their Time divided (into three parts,) in one of which they were to learn, (what belong'd to the Ceremonies of their Religion,) in the second to execute what they had learnt, and in the third to teach the younger; and as in like manner they call every one of those, who are consecrated to the Service of Diana in Ephesus, first Melliere, (or one, that is, to be a Priestess) then Hiere, (or Priestess,) and the rely, Periere, (or one that has been a Priestess) so he, that is a perfect Statesman, is at first a Learner in the Management of publick Affairs, then a Practitioner, and at last a Teacher and Instructer in the Mysteries (of Government.) For indeed he, who is to preside or oversee others, that are (performing their Exercise, or) fighting of Prizes, cannot Judge at the same

Exe you State

For mean that, him to ev For to he fa old? after t Use. 1 took a fuch tl fort in Tutors fairs, 1 every A their E indeed Good. follow t General For this in young Emulation Men, 'ti Therefor far from and Stock ly withd: as grow hinder th offer hin and feek educating

Counfels,

ministring

Honour a

Exercise, and fight himself. Thushe, who instructs a young Man in publick Affairs and Negotiations of the State, and prepares him,

Both to speak well, and att heroickly,

0,

ne es

on

as No-

at

in

lfo,

ta-

and

Aan,

pides

odu-

(the

t he

him.

they of

they

and

no are

s, first

Hiere,

s been

at first

thena

in the

eir Ex-

ie same

Ex-

For (the Service of) his Country, is in no small or mean Degree useful to the Common-wealth; but in that, at which Lycurgus chiefly and principally aiming himself, accustom'd young Men to persist in Obedienceto every one, that was elder, as if he were a Law-giver; For to what, (think you,) had Lyfander respect, when he faid, that in Lacedemon Men most honourably grew old? Was it, because old Men most honourably grew so after the Tilling of their Ground, putting out Money to Use, sitting together at Tables, and after their Game took a chearful Cup? You will not, (I believe) fay any fuch thing. But because all such Men, being after some fort in the Place of Magistrates, fatherly Governors, or Tutors of Youth, inspected not only the Publick Affairs, but also made inquiry, (and that) not flightly into every Adion of the younger Men, both as concerning. their Exercises, Recreations and Diet, being terrible indeed to Offenders, but venerable and defirable to the Good. For young Men indeed always venerate and follow those, who increase and cherish the Neatness and Generosity of their Disposition without any Envy For this Vice, though befeeming no Age, is neverthelels in young Men veil'd with specious Names, being stil'd Emulation, Zeal and Defire of Honour; but in old Men, 'tis altogether unseasonable, savage and unmanly. Therefore a Statesman, that is in years, must be very far from being Envious, and not like those old Trees and Stocks, which as with a certain Charm, manifestly withdraw the nutritive Juice from fuch young Plants; as grow near them, or spring up under them, and hinder their growth; but kindly to admit, and even offer himself to those, that apply themselves to him, and feek to converse with him, directing, leading and educating them, not only by good Instructions and Counsels, but also by affording them the Means of administring such public Affairs, as may bring them honour and Repute, and executing such unprejudicial

Commissions, as will be plezsing and acceptable to the Multitude. But for such things, as, being untoward and difficult, do, like Medicines, at first gripe and molest, but afterwards yield Honour and Profit; upon these things he ought not to put young Men, nor expose those, who are unexperienc'd, to the mutinous Clamors of the rude and ill-natur'd Multitude, but should rather take the Odium upon himself for such things, as (though harsh and unpleasing) may yet prove beneficial to the Commonwealth; for this will render the young Men both more affectionate to him, and more chearful in (the Under-

taking) other Services.

But befides all this, (that we have already faid,) we are to (confider and) keep in mind, that to be a Statesman, is not only to bear Offices, go on Embassies, talk aloud in publick Meetings, and thunder on the Bench, speaking and writing such things, in which the Vulgar think the Art of Government to confift; as they also do, that those only Philosophize, who dispute from a Chair, and fpend their leifure time in Books. But the Policy and Philosophy, continually exercis'd in Works, and conspicuous in Actions, was no wife unknown to them; for they fay, as Dicaarchus affirm'd, that they, who fetch Turns to and fro in Galleries, walk; but not they, who go into the Country, or to (visit) a Friend. For the being a Statesman is like the being a Philosopher. Wherefore Socrates did not only Philosophize, when he neither plac'd Benches, nor feated himself in his Chair, nor kept the Hour of Conference and Walking, appointed for his Disciples, but also when, as it hapned, he Play'd, Drank, went to War with some, Bargain'd; finally, even when he was imprison'd, and drank the Poison: having first shewn, that (Man's) Life does at all times, in every part, and univerfally in all Passions and Actions admit of Philosophy. The same also we are to underfland of Civil Government, (to wit,) that Fools do not administer the State, either when they lead forth Armies, write Dispatches (and Edicts,) or make Speeches to the People; but that they either (endeavour to infinuate themselves into the Favour of the Vulgar, and) become popular, feek applause by their Harangues,

rai fon fee. Cit Stat (the nato nistr who it, a terri abou ing) he do lick A when that h (only (fee) but (o prefent approv neither amongi Magistr ploy'd their Co ral, per is related mand in to any o the Com a Squadr were in on them, call'd up his enco Fright of

brought i

been brok

Straits, an

underdo not forth make eavour Julgar ingues raile

16

nď

ut

gs

no de

0-

nd

on-

ore

er-

are

an,

oud

ak-

ink

that

and

and nspi-

for

etch

who

e be-

here-

ither , nor

inted

lay'd,

nally,

ison:

times,

Etions.

raise Seditions and Disturbances, or (at the best) perform fome Service, as compell'd by Necessity. But he, that feeks the publick Good, loves his Country and Fellow Citizens, has a serious regard, (to the Welfare of the State) and is a true Common-wealths-man, such an one, (though he never puts on the military Garment, or Senatorial Robe,) is yet always imploy'd in the Administration of the State, by inciting (to Action) those who are able, guiding (and instructing) those that want it, affifting (and advising) those that ask Counsel, deterring (and reclaiming) those that are ill given, (and about to do mischief) and confirming (and encourageing) those, that are well minded; so that 'tis manifest, he does not for fashion sake apply himself to the Publick Affairs, nor go (then) to the Theatre or Council, when there is any haft, or he is fent for (by Name,) that he may have the first Place there, being otherwise (only) present for his Recreation, as when he goes to (see) some Show, or (to hear) a Consort of Musick; but (on the contrary,) though absent in Body, yet is he present in Mind, and being inform'd of what is done, approves some things, and disapproves others. For neither did Aristides amongst the Athenians, nor Cato amongst the Romans often execute the Office of Chief Magistrate, and yet, both the one and the other employ'd their whole Lives perpetually in the Service of their Country. And Epaminondas indeed, being General, perform'd many and great Actions; but yet there is related an Exploit of his, when he had neither Command in the Army, nor Office in the State, not inferior to any of them; perform'd about Thesfaly; for, when the Commanders, having through Inadvertency drawn a Squadron into a difficult and disadvantageous Ground, were in amaze, for that the Enemies press'd hard upon them, galling them with their Arrows; he, being call'd up from amongst the heavy arm'd Foot, first by his encouraging them, dissipated the Trouble and Fright of the Army, and then having rang'd and brought into Order that Squadron, whose Ranks had been broken, he easily disengag'd them out of those Straits, and plac'd them in front against their Enemies

mies, who, thereupon changing their Refolutions; march'd off. Also when Agis, King of Sparta, was leading on his Army, already put in good Order for Fight, against the Enemies, a certain old Spartan call'd out aloud to him, and faid, that he thought to cure one Evil by another; shewing, that he was defirous, the present unseasonable Promptness to fight should salve the Disgrace of their over-hasty departure from before Argos, as Thucydides fays. Now Agis, hearing him, took his Advice, and at that present retreated; but afterwards, got the Victory. And there was every day a Chair fet for him before the Doors of the Palace, and the Ephori, often rifing from their Confiftory, and going to him, ask'd his Advice, and confulted him about the greatest and most important Affairs: for he was efleem'd very prudent, and is recorded to have been a Man of great Sense. And therefore having now wholly exhausted the Strength of his Body, and being for the most part ty'd to his Bed, when the Ephori sent for him to the common Hall of the City, he strove to get up and go to them; but walking heavily, and with great Difficulty, and meeting by the way certain Boys, he ask'd them, whether they knew any thing stronger than the Necessity of obeying their Master; and they anfwering him, that Inability was of greater Force, he supposing, that this ought to be the Limit of his Service, turn'd back again homewards. For a readiness and good Will to ferve the Public, ought not to fail, whilft Ability lasts; but when that is once gone, tis no longer to be forc'd. And indeed Scipio, both in War and Peace, always us'd Cains Lalius for a Counfellor; infomuch that some said, Scipio was the Actor of those noble Exploits, and Caius the Poet, or Author. And Cicero himself confess'd, that the honourablest and greateft of his Counfels, by the right performance of which he in his Confulship preserv'd his Country, were concerted with Publius Nigidius the Philosopher. Thus is there nothing, that in any manner of Government hinders old Men from helping the Publick by the best things, to wit, by their Reason, Sentences, freedom of Speech, and follicitous Care, as the Poets term is

For are but flice Perfe flou and y try and does ties, a this ii of old parts

Politic

great

but the

T F ever

Tranf

Ing of

What y

Is your.

might pert against tho way instruct incite Men

# Wad. 9.

For not only our Hands, Feet and corporeal Strength are the Possession and Share of the Common-wealth; but chiefly our Soul, and the Beauties of our Soul, Justice, Temperance and Prudence, which receiving their Persection late and slowly, 'twere absurd, that Menshould come to enjoy House and Land, and other Wealth, and yet should not be beneficial to their common Country and fellow Citizens, by continuance of Time, which does not so much detract from their ministerial Abilities, as it adds to their directive and political. And this is the Reason, why they pourtray'd the Mercuries of old without Hands and Feet, but having their natural parts stiff, enigmatically representing, that there is no great need of old Mens corporeal Services, if they have but their Reason, as is convenient, active and fruitful.

以在我们的的,我们就是我们的的。

Political Precepts, [or Instructions for the Managing of State Affairs.]

Translated out of the Greek, by Sam. White, M. D.

I F ever, O Menemachus, that Saying of Neftor's in Homer, \*

There is no Greek, can contradict,

What you have faid, yet to no per-(feet End

Is your Speech brought-

I. Plutarch, to satisfy Menemachus's Request, who was enviring upon public Employs, gives him a considerable Number of Precepts and Advertisements, accompany'd with several Examples, to sit him for that Design.

might pertinently be made use of, (and apply'd,) 'tis against those exhorting, but nothing teaching, nor any way instructing, Philosophers, (who sufficiently indeed incite Men to the Performance of their Duties, but lay

13

S,

et

to

he

eally

the

up

reat

han

anhe Ser-

inels

fail,

War

ellor;

thole

And

great-

which

e con-

Thus is

rnment he best reedom

erm it.

For

<sup>#</sup> Wad. 9.

not down any Precepts or Rules, by which they may be guided and directed:) for they do (in this respect) resemble those, who are indeed careful in snuffing the Lamps, but negligent in supplying them with Oil. Seeing therefore that you, being by Reason mov'd to (engage your self in) the Affairs of the State, desire, as becomes the Nobility (of your Family,)

\* Both to Speak, and all Heroickly,

in (the Service of) your Country; and that, not having (attain'd to that maturity of) Age, to have observ'd, the Life of a (wife and) philosophical Man, openly spent in the Transactions of the State and public Debates, and to have been a Spectator of (worthy) Examples, represented not in Word, but in Deed, you request me to lay you down (some) political Precepts (and Instructions;) I think it no ways becoming me to give you a Denial, but (heartily) wish, that the Work may be worthy both of your Zeal, and my Forwardness. Now I have, according to your Request, made use (in this my Discourse) of sundry and various Examples.

II. First he requires of him, that will enter upon the Management of State-Affairs, that he bring a good Intention, looking at a right end, without Ambition, Envy, Jealouly, Ecc.

First then for the Administration of State-Assairs, let there be laid, as a firm and solid Foundation, an Intention (and Purpose,) having for its Principle, Judgment and Reason, and not any Impulse from

Vain-Glory, Emulation, or want of other Employment. For as those, who have nothing graceful to them at Home, frequently spend their time in the Forum (or Common Hall,) tho they have no occasion that requires it; so some Men, because they have no Business of their own, worth employing themselves in, thrust them-

Several forts of Persons, who commit great Faults in reference to this first Point,

felves into publick Affairs, using Policy as a Divertisement. Many also, having been by chance engag'd in the Negotiations of the

Common-weal, and being cloy'd with them, cannot

yet
with
be th
to th
the S
neces
their

Paj They to In a

V

И

Did thre

And the Repent for Glos come fo gag'd in he, who takes to ble, and thefe thi nion. \* the Com rich by i horted o terming t to the Pec of Passion Ving, whi drawn hi Publick A

yes

non at th

Persons, th

<sup>\*</sup> Diad. 9

yet easily quit them; in which they suffer the same with those, who, going on board a Ship, that they may be there a little toss'd, and being after carry'd away into the Deep, send forth many a long Look towards the Shore, being Sea-sick and giddy-headed, and yet necessitated to stay and accommodate themselves to their present Fortune.

he

-95

en-

as

ha-

ob-

0-

ubhy)

you

epts e to

ork

ard-

e use

ples.

tion

laid,

, an

g for Rea-

from

ploy-

them

n (or

at re-

efs of

hem-

uling

Many

e en-

f the

cannot

yet

Past is the lovely Pleasure
They took, when th' Sea was calm, and Weather bright,
In walking at their leisure
On the Ships Deck,
Whilst her sharp Beak
With merry Gale,
And full blown Sail,
Did thro' the surging Billows cut its Course aright.

And these do most of all discredit the Matter by theis Repenting and being discontented, when either hoping for Glory, they fall into Disgrace, or expecting to become formidable to others by their Power, they are engag'd in Affairs, full of Dangers and Troubles. he, who on a well grounded Principle of Reason, undertakes to act in the Publick, as an Employ very honourable, and most beseeming him, is dismay'd by none of these things; nor does he (therefore) change his Opi-\* For we must not come to the Management of the Common-weal, on a Defign of gaining and growing rich by it, as those about Stratocles and Democlides exhorted one another to the Golden Harvest, so in Mirth terming the Tribunal, or Place of making Harangues to the People; nor yet as seized with some sudden fit of Passion, as did heretofore Caius Gracchus, who having, whilst his Brothers Misfortunes were hot, withdrawn himself to a retired Life, most remote from Publick Affairs, did afterwards, inflam'd by Indignation at the Injuries and Affronts put on him by fome Persons, thrust himself into the State, where being soon

<sup>\*</sup> Against those, who through Avarice, Ambition, or Envy, thrust them-

fill'd with Affairs and Glory, when he fought to defiff, and defired Change and Repose, he could not (so great was it grown) find how to lay down his Authority, but perish'd with it. And as for those, who through Emulation (and defire of Glory) frame themselves (for the Public) as Actors for the Stage, they must needs repent (of their Design, finding themselves under a Necessity of) either serving those, whom they think themselves worthy to govern, or disobliging those, whom they desire to please.

III. He shews by fit Similitudes how they ought to be disposed, who enter on the Management of great Affairs: that is, to consider, and throubely understand the Disposition of those they are to govern, that by suiting themselves to it, they may win them by little and little.

Now I am of Opinion, that those, who by chance, and without foresight, stumble upon Policy, falling as it were into a Pit, cannot but be troubled and repent; whereas they, that go leisurely into it, with Preparation and a good Resolution, comfort themselves moderately in

as having no other End of their (all) Occurences, Actions, but (the discharging of their Duty with) Honour. Now they, that have thus grounded their Choice within themselves, and render it immoveable and difficult to be chang'd, must fer themselves to contemplate the Disposition of the Citizens, (or People they have to govern,) chiefly, as it appears to be most prevalent, being compounded of them all. For the Endeavouring presently to form the Manners and change the Nature of a People, is neither easie nor safe, but a Work requiring much Time and great Authority. But, as Wine in the Beginning is overcome by the Nature of the Drinker, but afterwards gently warming him, and mixing itself in his Veins, assimulates and changes him, who drinks it, into its own Likenels; fo must a States-man, till he has by his Reputation and Credit obtain'd a leading Power amongst the People, accommodate himself to the Dispositions of the Subjects, knowing how to consider, and conjecture thole things, with which the People are naturally delighted,

An Example in the Peo-

and by which they are usually drawn. The Athenians, to wit, are easily mov'd to Anger, and not difficultly

ficultI quickl are rea fo do Speech thole 1 fuch, a Govern Far oth Carthag quious their St their A hard to Should bly, be feaft ce laughin Alcibiad let flip have ftr him aga the plac banish'd Baggage ny. Ne Thebans Masters would 1 them, as Messeng perscrib'd it, or di band, wi the Athen fuffer'd t when refi

him, he

through t

Spartans,

lift,

eat

ity,

for

eds

ra

ink

ofe,

ofe,

ore-

lling

hey,

Pre-

tion,

y in

their

with)

their

eable

con-

eople

molt

r the

hange

but a

ority.

ie Na-

rning

es and

enels;

on and

People,

ie Sub-

ufually

wit, are not dif-

ficultly

thole ighted,

ficultly chang'd to Mercy; more willing to suspect quickly, than to be inform'd by leisure; and as they are readier to help mean and inconsiderable Persons, so do they embrace and esteem facetious and merry speeches; they are exceedingly delighted with those that praise them, and very little offended with such, as jear them; they are terrible even to their Governors, and yet courteous to their very Enemies.

Far other is the Disposition of the Carthaginians, severe, rigid, obsequious to their Rulers, harsh to

their Subjects, most abject in their Fear, most cruel in their Anger, sirm in their Resolutions, untractable and hard to be mov'd by sportive and pleasant Discourse. Should Cleon have requested them to defer their Assembly, because he had sacrific'd to the Gods, and was to feast certain Strangers, they would not have risen up, laughing and clapping their Hands for Joy; nor, if Alcibiaces, as he was making an Harangue to them, had let slip a Quail from under his Cloak, would they have striven, who should catch her, and restore her to him again; but would rather have kill'd them both on the place, as contemning and deriding them; since they banish'd Hanno for making use of a Lion to carry his Baggage to the Army, accusing him of affecting Tyranny. Neither do I think, that the

Thebans, if they had been made Masters of their Enemies Letters, and Lacedomoni-would have forborn looking into

them, as did the Athenians, when having taken the Messengers of Philip, who were carrying a Letter superscrib'd to Olympias, they would not so much as open it, or discover the conjugal Secrets of an absent Husband, written to his Wife. Nor yet do I believe, that the Athenians on the other side would have patiently instead the Haughtiness and Disdain of Epaminondas, when resulting to answer an Accusation brought against him, he role up from the Theatre, and went away brough the midst of the Assembly to the place of public Exercises. And much less am I of Opinion, that the spartans, would have endur'd the Contumely and Scurri-

lity

lity of Stratocles, who persuaded the People to offer Sacrifices of Thanksgiving to the Gods, as having obtain'd the Victory, and afterwards, when, being truly inform'd of the Loss they had receiv'd, they were angry with him, ask'd them, what Injury they had sustain'd, in having through his means spent three Days merrily.

IV. A good Governor ought not to accommodate himself to the Vices of the People, but to manage them discretely, and withdraw them by degrees from Buil; and the Weans of arriving at subb an Happiness. Courtly Flatterers indeed, like to Quail-Catchers, by imitating the Voices, and assimilating themselves to the Manners of Kings, chiefly infinuate into their Favours, and entrap them by Deceit; but 'tis not convenient for a States-man to imi-

tate the Peoples Manners, but to know them, and make use of those things toward every Person, by which he is most likely to be taken. For the Ignorance of Mens Humours brings no less Disorders and Obstacles in Common-weals, than in the Friendships of Kings. When therefore you shall have already gotten Power and Authority amongst the People, then must you endeavour to reform their Disposition, treating them gently, and by little and little drawing them to what is better. For the Changing of a Multitude is a difficult and laborious Work. But as for your own Manners and Behavious so compose and adorn them, as knowing, that you are henceforth to lead your Life on an open Stage, and

t. He must reform himfelf the first, after the Example of Themistocles, and others, if 'tis no easie Task for you wholly to extirpate Vice out of your Soul, at least take away and retrench those Offences which are

most notorious and apparent. For you cannot but have heard, how Themistocles, when he design'd to enter upon the Management of public Assairs, withdrew himself from Drinking and Revelling, and that Watching Fasting, and Studying, he said to his intimate Friends, that Miltiades's Trophy suffer'd him not to sleep. And Pericles, also so chang'd himself, both as to the Comportment of his Body, and his manner of Living, that he walk'd Gravely, discours'd Assably, always shew'd a stay'd and settled Countenance, continually kept his Hand

Hand led to tude i every o much tifh Be \* frigh receive flightly fuch C may be Statefm what th quiry m every, e need we most a& Comma ving and Prodiga other go Cimon's at, found of Pompe his Head as a Frech more pre and Scars lo little F Statesmen have con they look uch as or fection. mended, open to th

certain W

of five Ta

<sup>\*</sup> For Topom

\$3-

ob-

ruly

an.

fu-

Days

ce to

the

elves iefly

and s not

imimake

ch he Mens

Com-

When

d Au-

our to

For

abori-

viour,

t you e, and

whol-

your

nd re-

ch are

at have

ter up-

w him-

tching

Friends,

e Comng, that hew'd a kept his

And

Hand

Hand under his Robe, and went only that way, which led to the pleading Place and Council. For a Multitude is not so tractable, as that it should be easie for every one to take it with Safety, but 'tis a Service. much to be valu'd, if, being like a suspicious and skittish Beast, it can be so manag'd, that without being \* frighted either by Sight or Voice, it will submit to receive Instruction. These Things therefore are not flightly to be observ'd; nor are we to neglect taking such Care of our own Life and Manners, that they may be clear from all Stain and Reprehension. Statesmen are not only liable to give an Account of what they fay or do in public; but there is a busie Enquiry made into their very Meals, Beds, Marriages, and every, either sportive or serious Action. For what need we speak of Alcibiades, who, being of all Men the most active in public Affairs, and withal, an invincible Commander, perish'd by his Irregularity, and in his Living and Audaciousness, and who by his Luxury, and Prodigality, render'd the State unbenefited by all his other good Qualities? Since these (Athenians) blam'd Cimon's Wine, the Romans having nothing else to cavil at, found fault with Scipio's Sleeping; and the Enemies of Pompey the Great, having observ'd that he scratch'd his Head with one Finger, upbraided him with it. as a Freckle or Wart in the Face is

more prejudicial than Stains, Maims and Scars in the rest of the Body;

An apt and well chosen similatude.

statesmen, appear great, thro' an Opinion most Men have conceiv'd of Government and Policy, (which they look on) as a great (and Excellent) thing, and such as ought to be pure from all Absurdity and Impertection. Therefore not unjustly is † Livius Drusus commended, who, when several Parts of his House lay open to the View of his Neighbours, being told by a certain Workman, that he would for the Expence only of five Talents, alter and remedy that Fault, said; I

<sup>\*</sup> For auphure. I read acuphus . † For Isans, I read Airis.

will give thee indeed ten, to make my whole House so transparent, that all the City may see, how I live. For he was a temperate and modest Man. And yet perhaps he had no need of this Perspicuity; for many Persons pry into those Manners, Counsels, Actions and Lives of Statesmen, which seem to be most deeply conceal'd, no less loving and admiring one, and hating and despising another for their private, than for their publick Trans-

An Answer to an Objection against what is required, that a Governor should first reform himself. may say; ] Do not Cities make use also of such Men, as live dissolutely and effeminately? True; for as (we see) Women with Child fre-

quently long for Stones (and Chalk,) as those that are Stomach-sick, do for Salt-sish, and such other Meats, which a little after they spit out again and reject; so also the People sometimes thro' Wantonness and Petu-lancy, and sometimes for want of better Guides make use of those, that come first to hand, (tho' at the same time) detesting and contemning them; and after rejoice at such things, spoken against them, as the Comedian Plato makes the People themselves to say;

Quick, take me by the Hand, and hold me fast, Or I'll Agyraius Captain choose in hast.

And again he brings them in, calling for a Basin and Feather, that they may vomit, and saying:

Mantile bere by my Tribunal stands ;

And a little after,

It feeds a stinking Head, most foul Disease.

And the Roman People, when Carbo promis'd them fomething, and, (to confirm it,) added an Oath and Execration, unanimously swore on the contrary, that they would not believe him. And in Lacedamon, when a certain dissolute Man, (nam'd) Demosthenes, had deliver'd a very convenient Opinion, the People rejected it; but the Ephori, (who approv'd of his Advice,) having chosen by Lot one of the ancient (Senators,) commanded him to repeat the same Discourse, pouringit (as

(as it it mig mome ceiv'd and) therefore on Virt Gracef but efficadjured the

The

For bo any one fleers t that tu Virtue, Helm a 15 (to turn'd, Poop. I Homer Kings, their Pu the God Multitu more es be eloqu

Nor po

ness of

Slaughte fo Callio

by her p the Fierd possible,

(as it were) out of a filthy Vessel into a clean one, that it might be acceptable to the Multitude; of so great moment either way in political Affairs is the Belief conceiv'd of a Persons (Disposition and) Manners. Yet are we not therefore fo to lay the whole (Stress) on Virtue, as (utterly) to neglect (all) Gracefulnels and Efficacy of Speech,

2. He ought to be know-ing and eloquent, that he may perfuade and bring the People to Rea-

but esteeming Rhetoric, tho' not the Worker, yet a Coadjutor (and Forwarder) of Perswasion, should correct that Saying of Menander,

The Speakers Manners, not his Speech, persuade.

For both Life and Language ought to concur, unless any one forfooth shall say, that, as it is the Pilot, who steers the Ship, and not the Rudder; and the Rider, that turns the Horse, and not the Bridle; so Political Virtue, using not Eloquence, but Manners, as an Helm and Bridle, persuades and guides a City, which is (to speak with Plato) an Animal most easie to be turn'd, managing and directing it, as it were, from the Poop. For fince those great, and as

An Example in great Kings. Homer calls them, Jove-begotten Kings, fetting themselves out with

their Purple, Scepters, Guards, and the very Oracles of the Gods, and subjecting to them by their Majesty the Multitude, as if they were of a better Nature, and more excellent Mould than other Men, desir'd also to be eloquent Orators, and neglected neither the Gracefulnels of Speech,

Nor public Meeting, that more perfect they Might be for Feats of War; -

not only venerating Jupiter the Counsellor, Mars the Slaughterer, and Pallas the Warrior, but invocating alto Calliope,

Who still attends on Regal Majesty,

by her perswasive Oratory appeasing, and moderating the Fierceness and Violence of the People; How is it possible, that a private Man in a Plebeian Garb, and

with

them th and y, that , when nad derejected ce,) has,) comuringit

(25

So

ne

aps

ons

ot

no ing

inf-

you

ule

uter as

fre-

t are

eats,

; 10

etu-

nake

same

er re-

e Co

in and

with a Vulgar Mien, undertaking to conduct a City, should ever be able to prevail over, and govern the Multitude, if he is not endow'd with alluring and allperswading Eloquence. The Captains indeed, and Pilots of Ships make use of others to deliver their Commands; but a Statesman ought to have in himself not only a Spirit of Government, but also a commanding Faculty of Speech, that he may not stand in need of anothers Voice, nor be constrain'd to say, as did Iphicrates when he was run down by the Eloquence of those about Aristophon, My Adversaries have the better Astors, but mine is the more excellent Play, nor yet be often oblig'd to make use of these Words of Euripides,

O that the Race of miserable Men Were speechless;

And again,
'Alas! Why have not Mens Affairs a Tongue;
That those fine Pleaders, who of Right make Wrong,
Might be no longer in Request?

For to these Evasions perhaps might an Alcamenes, a Nesiotes, an Ictius, and any such Mechanical Persons, as get their Bread by the Labour of their Hands, be permitted to have recourse. (As it sometime hapned) in Athens, where, when two Architects were examined about the erecting a certain public Work, one of them, who was of a free and voluble Speech, and had his Tongue (as we fay) well hung, making a long and premeditated Harangue concerning the Method and Order of raising such a Fabrick, greatly mov'd the People; but the other, who was indeed the better Work. man, tho' the worse Speaker, coming forth into the midst, only said; Te Men of Athens, what this Man bas spoken, I will do. For those Men venerate only Minerva, furnam'd Ergane, or the Artizan, who as Sopher cles fays of them,

Do on the massy Anvil lay
A lifeless Iron Bar, where they
With Blows of heavy Hammer make
It pliant to the Work, they undertake.

But t the I Coun

Wh

Dil

makir by for and pe or Fla and ac Pericle. or pop pal Ma was liv Ephialt chidamu Wrestle when I Swading Victory. but Safe him, it stain'd i Nicias, 1 in the A Speech, People, c was fain t as it were lay, that People a and not, a quence, fi king them them Feat

\* Another Vol. V.

But

on them G

But the Prophet or Minister of Minerva Polias, that is, the Protectress of Cities; and of Themis, or Justice, the Counseller,

Who both convenes Assemblies, and again Dissolves them,

1-

n-

ot

ng

3-

ra-

: 2-

ors,

ig'd

nes, a

ms, 25

e per-

ed) in

amin'd

one of

ind had

ong and

od and

the Peo-

r Work.

into the

this Man

only Mi-

as Sopher

making use of no other Instrument, but Speech, does by forming and fashioning some things, and smoothing and polishing others, that, like certain Knotsin Timber, or Flaws in Iron, are averse to his Work, embellish and adorn a City. \* By this means the Government of Pericles was in name, (as Thucydides fays) a Democracy, or popular State, but in effect, the Rule of one principal Man thro' the Power of his Eloquence. For there was living at the same time Cimon a good Man, as also Ephialtis and Thucydides; Now he, being ask'd by Archidamus, whether himself or Pericles were the better Wrestler, thus answer'd; That is not easily known; for when I in Wreftling overthrow bim, he, by his Words perswading the Spectators that he did not fall, gains the Victory. And this did not only bring Glory to himself, but Safety also to the City; for being perswaded by him, it preserv'd the Happiness it had gotten, and abstain'd from intermeddling with Foreign Affairs. But Nicias, tho' having the same Design, yet falling short in the Art of Perswasion, when he endeavour'd by his Speech, as by a gentle Curb, to restrain and turn the People, could not compass it, or prevail with them, but was fain to depart, being violently hurry'd, and dragg'd, as it were, by the Neck and Shoulders into Sicily. They lay, that a Wolf is not to be held by the Ears; but a People and City are chiefly to be drawn by the Ears, and not, as some do, who, being unpractis'd in Eloquence, feek other absurd and unartificial ways of taking them, and either draw them by the Belly, making them Feasts and Banquets, or by the Purse, bestowing on them Gifts and Largesses, or by the Eye, exhibiting to them Masks and Prizes, or Public Shews of Dancers

<sup>\*</sup> Another Example of the Power of Eloquence in Pericles. Vol. V.

and Fencers; by which they do not so much lead, as cunningly catch the People. For to lead a People is to perswade them by Reason and Eloquence; but such Allurements of the Multitude nothing differ from the Baits laid for the taking of irrational Animals.

V. Having provid that the good Life and Eloquence of him, who defires well to manage public Affairs, are the Foundations of his Authority; and confidering of what weight such a Person's Speech is, he shews how he ought to behave himself in it.

Let not yet the Speech of a Statesman be youthful and theatrical, as if he were making an Harangue, compos'd, like a Garland of curious and florid Words; nor again, as Pytheas said of an Oration, made by Demosthenes, that it

fmelt of the Lamp and sophistical Curiosity; let it not confift of over-fubtil Arguments and Periods, exactly fram'd by Rule and Compass. But as Musicians require, that the Strings of their Infruments should be fweetly and gently touch'd, and not rudely thumm'd or beaten; so in the Speech of a Statesman, both when he counsels, and when he commands, there should not appear either Violence or Cunning, nor should he think himself worthy of Commendation, for having Spoken formally, artificially, and with an exact Observation of Punctualities; but his whole Discourse ought to be full of ingenuous Simplicity, true Magnanimity, fatherly Freedom, and careful Providence and Understanding, joyned with Goodness, and Honesty, Gracefulness and Attraction, proceeding from grave Expressions, and proper and perswasive Sentences. a political Oration does much more properly, than a juridical one, admit of sententious Speeches, Histories, Fabies and Metaphors, by which those who moderately and feafonably use them, exceedingly move their Hearers; as he did, who faid, Make not Greece one ey'd; and Demades, when he affirm'd of himself, \* that he was to manage the Shipwork of the State; and Archilocus, when he faid,

Nor let the Stone of Tantalus, Over this Isle hang always thus;

And Piraz nound Barri Dolick it. E Great Disco be the Oratio Ephoru tee, at Plague cal Flo Ephoru: after th

None
Neverth

be part Injury of who eitl most to l manner t prepar'd and carri incident . and Euxit who frequ does it o ders it not the Answer one that v ry, deride Night, I A Night, is of

Demosthenes

<sup>\*</sup> When there was a Defigu of Coftroying Athens.

<sup>\*</sup> So he call'd

And Pericles, when he commanded \* the Eye-fore of Pireum, to be taken away: and Phocion, when he pronounc'd of Leosthenes's Victory, that the Stadium or Barrier of the War was good; but that he fear'd the

Dolichus or Afterclap, and Length of it. But in general, Majesty and Greatness more benefits a political Discourse; a Pattern of which may be the † Philippics, and amongst the Orations let down by Thucydides, Ephorus, that of Archidamus at Platee, and that of Pericles after the Plague. But as for those Rhetorical Flourishes and Harangues of

1-

d

or

1-

it

ot

tly

re-

be

n'd hen

not

he

ving

oler-

ught

nity,

nder-

race-

Ex-

NOW

nan a

ories,

erate-

their ce one felf, \*

State;

And

statefman ought to be majestick and great : witness the most excellent Magistrates.

the Sthenelaida of

2. It should fometimes be Pickant, especially in Replies but moderately.

Ephorus, Theopompus and Anaximenes, which they made after they had arm'd and fet in order the Battalions, it may be faid of them,

None talks thus foolishly so near the Sword.

Nevertheless, both Taunts and Raillery may sometimes be part of political Discourse; so they proceed not to Injury or Scurrility, but are usefully spoken by him, who either reprehends or fcoffs. But these things seem most to be allow'd in Answers and Replies. For in that manner to begin a Discourse, as if one had purposely prepar'd himself for it, is the part of a common Jester, and carries with it an Opinion of Maliciousness; as was incident to the biting Jests of Cicero, Cato the Elder, and Euxitheus, an intimate Acquaintance of Aristotles who frequently began first to jear; but in him, who does it only in Revenge, the Seasonableness of it renders it not only pardonable, but also graceful. Such was the Answer of Demosthenes, when one that was suspected of Thieve-Notable Examples.

ry, derided him for writing by

Night, I know that the keeping my Candle burning all Night, is offensive to you. So when Demades bawl'd out, Demosthenes for footh would correct me; thus would the Sow,

<sup>\*</sup> So he call'd the little Island Agina. King Philip.

<sup>†</sup> Orations of Demosthenes against

as the Proverb has it, teach Minerva: That Minerva, reply'd Demosthenes, was not long since taken in Adultery. Not ungraceful also was that of Xenanetus to those Citizens, who upbraided him with flying when he was General, 'Twas with you, my dear \* Hearts. But in Raillery, great Care is to be taken for the avoiding of Excess, and of any thing that may either by its unfeafonableness offend the Hearers, or shew the Speaker to be of an ungenerous and fordid Disposition, such as were the Sayings of Democrates. For he, going up into the Affembly, faid, that like the City, he had little Force, but much Wind; and at the Overthrow before Charonea, going forth to the People, he faid: I would not have had the State to be in so ill a Condition, that you should be contented to hear me also giving you Counsel. For this shew'd a mean Spirited Person, as the other did a Madman; but neither of them was becoming a Statefman. Now the succincentes of Phocion's Speech was admir'd; whence Polyeuetus affirm'd, That Demosthenes was the greatest Orator; but that Phocion spake most forcibly; for that his Discourse did in very few Words contain abundance of Matter; and Demosthenes who contemn'd others, was wont, when Phocion stood up, to fay, The Hatchet, (or Pruning Knife) of my Orations arise. Let your chief Endeavour therefore be to use to

3. He ought, after Perieles and others, to use a Language, brief, sententious, and premeditated, and be fram'd to answer and reply on Occasions. the Multitude a premeditated, and not empty Speech, and that with fafety; knowing that Pericles himfelf, before he made any Discourse to the People, was wont to pray,

that there might not a Word pass from him, foreign to the Business, (he was to treat of.) 'Tis requisite also, that you have a voluble Tongue, and be exercis'd in speaking on all Occurrences; for Occasions are quick, and bring many sudden things in political Affairs. Wherefore also Demosthenes was, as they say, inferior to many, withdrawing and absconding himself, when sudden occasion offer'd. And Theophrastus relates, than Alcibi-

ad as mi tion and mo Thu Athe by v the ] he, i And on, a the Ci theas decree being ] Aniwe is young pion of but all tended Breath,

Some Loud,

chance i

Cato, who or Senate ships and to rife up tion, by Opportunation an who can follows from

<sup>\*</sup> The Greek has neward, which fignifies Heads.

<sup>\*</sup> A Brook ne

ades, defirous to speak, not only what he ought, but as he ought; often hesitated, and stood still in the midft of his Speech, feeking and composing Exprefsions, (fit for his purpose.) But he, who, as Matters and Occasions present themselves, rises up to speak, most of all moves, leads and disposes of the Multitude. Thus Leo Byzantius came to make an Harangue to the Athenians, being then at differtion amongst themselves, by whom when he perceiv'd himself to be laught at for the Littleness of his Stature, What would you do, said he, if you saw my Wife, who scarce reaches up to my Knees? And the Laughter thereupon increasing, Yet, went he on, as little as we are, when we fall out with one another, the City of Byzantium is not big enough to hold us. So Pytheas the Orator, who declaim'd against the Honours, decreed to Alexander, when one said to him, Dare you, being so young, discourse of so great Matters? made this Answer, And yet Alexander, whom you decree to be a God, is younger than I am. 'Tis requisite also for the Champion of the Common-weal to bring to this, not flight, but all concerning Contest, a firm and solid Speech, attended with a strong Habit of Voice, and a long lasting Breath, least being tired and spent with Speaking, he chance to be overcome by

Some ravining Crier, with a roaring Voice, Loud, as \* Cycloborus.

Cato, when he had no hopes of persuading the People or Senate, whom he found preposses'd by the Courtships and Endeavours of the contrary Party, was wont to rise up, and hold them a whole Day with an Oration, by that means depriving his Adversaries of their Opportunity. And thus much concerning the Preparation and Use of Speech may be sufficient for him, who can of himself find out and add what necessarily follows from it.

0

S

e-

I

at

sel.

lid

tef-

was

enes

nolt

ords

who

up,

tions

ife to

with

himcourse

pray,

ign to

e allo,

is'd in

quick,

Where-

many,

den oc-

a Alcibi-

A Brook near Athens, the Waters of which fell with an extraordinary Noise.

VI. He now shews the two ways of entring into public Affairs, discoursing very pertinently of the siril, and declaring, what is to be done, and what to be avoided in it.

There are moreover two Avenues or Ways of entring into the Government of the State; the one short and expeditious to the Lustre of Glory, but not without danger;

the other more obscure and slow, but having also greater Security: For some there are, who, beginning with some great and illustrious Action, but which requires a couragious Boldness, do, like to those that from a far extended Promontory, lanch forth into the Deep, steer directly into the very midst of public Affairs, thinking Pindar to have been in the right, when he said,

If you a stately Fabrick do design, Be sure, that your Work's Front with Lustre shine.

the would have one behave himself so vertuously at his Entrance, that his ill-wishers should be constrained to make him a way.

For the Multitude do thro' a certain Satiety and Loathing of those, to whom they have been accustom'd, more readily receive a Peginner; as the Beholders do a

(fresh entring) Combatant, and the Dignities and Authorities, which have a splendid and speedy Encrease, (dazzle and) assonish Envy: For neither does that Fire, as Ariston says, make a Smoak, nor that Glory breed Envy, which suddainly and quickly shines forth; but of those, who grow up slowly and by degrees, some are attack'd on this side, others on that; whence many have wither'd away about the Tribunal, before ever they came to flourish. But when, as they say of Ladas,

The Sound o'th' Bar \* yet ratled in his Ear,
When Ladas having finish'd his Carrier,
Was crown'd

any one suddenly and gloriously performs an Embassy, triumphs, or leads forth an Army, neither the Envious, nor the Disdainful, have like Power over them, (as over

others,)

othe Ove Man ades, the I ing r oppo the le him. to th Scipio fhip, Victo a fing little bune the E

He

Now 1 Cities rag'd, nor L treated of an yet lef which and ca good ( restor'd to the redrefs' Moreov defendi versary, to fome rious en Not a

Quarrel whose D

<sup>\*</sup> From whence they fet forth to run.

others.) Thus did Aratus ascend to Glory, making the Overthrow of the Tyrant Nicocles his first step to the Management of the Common-weal: Thus did Alcibiades, fettling the Alliance with the Mantineans against the Lacedamonians. Pompey also required a Triumph, being not yet admitted into the Senate, and when Sylla oppos'd it, he faid to him, More adore the rifing, than the fetting Sun; which when Sylla heard, he yielded to him. And the People of Rome on a sudden, contrary to the ordinary Course of the Law, declar'd Cornelius Scipio Conful, when he stood Candidate for the Ædilefhip, not from any vulgar Beginning, but admiring the Victory, he had got, whilft he was but a Youth, in a fingle Combat, fought in Spain; and his Conquests a little after, perform'd at Carthoge, when he was a Tribune (or Colonel) of Foot, in respect of which, Cate the Elder cry'd out with a loud Voice;

He only's Wife, the rest like Shadows fly.

Now then, fince the Affairs of the Cities have neither Wars to be manag'd, Tyrannies to be overthrown,

2. Let him confider, that there is every where work enough cut out for Men of Courage.

nor Leagues and Alliances to be treated, what can any one undertake for the Beginning of an illustrious and splendid Government? There are yet left public Causes and Embassies to the Emperor, which require the Courage and Prudence of an acute and cautious Person: There are also in the Cities many good (and laudable) Usages neglected, which being restor'd, and many ill Practices, brought in by Custom, to the Difgrace or Damage of the City, which being redress'd may gain him the Esteem of the People. Moreover, a great Suit rightly determin'd, Fidelity in defending a poor Man's Cause against a powerful Adversary, and Freedom of Speech in behalf of Justice to some unjust Nobleman, have afforded some a glorious entrance into the Administration of the State. Not a few also have been advanc'd by Enmity (and Quarrels,) having fet themselves to attack such Men, whose Dignity was either envy'd or terrible. For the Power

abassy, avious, as over

es

0-

ne

re

r;

lfo

n-

ch

nat

the

Af-

nen

of

ve a

0 2

Au-

eale,

Fire,

reed

but

e are

many

ever

adas,

others,)

Power of him, that is overthrown, does with greater Glory accrue to his Overthrower. Indeed thro' Envy

3. One must not make ones Entrance by setting ones felf to degrade the good, but only the wicked.

to contend against a good Man, and one that has by Virtue been advanc'd to the chiefest Honour, as Simmias did against Pericles, Alcmeon against Themistocles, Clodius

against Pompey, and Meneclides the Orator against Epaminondas, is neither good for ones Reputation, nor otherwise advantagious. For when the Multitude, having outrag'd some good Man, soon after, as it (frequently) happens, repent of their Indignation, they think that way of excusing this Offence the easiest, which is indeed the justest, to wit, the destroying of him, who was the Perswader and Author of it. But the rising up to humble and pull down a wicked Person, who has by his Audaciousness and Cunning, subjected the City to himself (such as heretofore Cleon and Clitophon were in Athens) makes a glorious Entrance to the Management of publick Affairs, as it were to a Play.

4. He shews, how we must take heed of stumbling, as 'tis said, at the Threshold. I am not ignorant also, that some by opposing, as Ephialtes did at Athens and Phormio, amongst the Eleans, an imperious and oligar-

chical Senate, have at the same time obtain'd both Authority and Honour; but in this there is great Danger to him, who is but entring upon the Administration of State. Wherefore Solon took a better Beginning; for the City of Athens, being divided into three parts, the Diacrians (or Inhabitants of the Hill) the Pedieans (or Dwellers on the Plain) and the Paralians (or those whose Abode was by the Water side) he, joyning himself with none of them, but being indifferent to them all, and saying and doing all things, for to bring them to Concord, was chosen the Lawgiver, to take away their Differences, and by that means settled the State.

VII. The second manner of entring upon the Management of public Affairs, concerning which he proposes many advertisements.

Such, then, and so many Beginnings has the more splendid way of entring upon State Affairs: But many gallant Men have chosen the

fafe : the T Laced ning : fes up y on whilft rious. growi Autho mon-w prefer raised Lysano own R lealou but the rated a ment: by refle augmen thofe, Player thor of any of tue and nius, th he was being a Conful, others, the Con and tro Will an therefo: Dignity. who are Glory,

tify the

venience

Macedan

fase and slow Method, as Aristides, Phocion, Pammenes the Theban, Lucullus in Rome, Cato and Agefilaus the Lacedamonian. For as Ivy, twi-

ning about the strongest Trees, rifes up together with them; fo evely one of these, applying himself,

1. That one must ad-vance under the Autho-rity of those, that are more respected in the State.

whilft he was yet young and inglo-

ater

Envy

Man,

ad-

cme-

odius

Epa-

nor

ha-

(fre-

thev

fieft,

g of

But

rfon.

Eted

Tito-

the

lay.

ome

the

gar-

oth

an-

tra-

TIN-

ree

the

ans

he,

ffe-

to.

to led

Be-

24

ut

C

at

rious, to some elder and illustrious Personage, and growing up and increasing by little and little under his Authority, grounded and rooted himself in the Common-weal: For Calisthenes advanc'd Aristides, Chabrias preferred Phocion, Sylla promoted Lucullus, Maximus raised Cato, Pammenes forwarded Epaminondas, and Lysander affisted Agesilaus. But this last, injuring his own Reputation through an unfeafonable Ambition and Jealousie, soon threw off the Director of his Actions; but the rest honestly, politically, and to the end, venerated and magnify'd (the Authors of) their Advancement; as the Bodies which are oppos'd to the Sun, do by reflecting back the Light, that shines upon them, augment it, and render it more illustrious. Certainly these, who lookt asquint upon Scipio, call'd him the Player (or Actor,) and his Companion Lalius, the Author of his Actions; yet was not Lelius puff'd up by any of these Things, but continu'd to promote the Vertue and Glory of Scipios And Afra-

mius, the Friend of Pompey, though 2. That one must keep the was very meanly descended wet the Friendship of those he was very meanly descended, yet the Friending of who are in rejute. being at the very point to be chosen

Conful, when (he understood, that) Pompey favour'd others, gave over his Suit, faying, that his obtaining the Confulship would not be so honourable, as grievous and troublesome to him, if it were against the good Will and without the affiftance of Pompey. Having therefore delay'd but one Year, he hath enjoy'd the Dignity, and preserv'd his Friendship. Now those who are thus by others led, as it were by the Hand, to Glory, do, in gratifying one, at the same time also gratify the Multitude, and incur less Odium, if any inconvenience befalls them. Wherefore also Philip (King of Macedon) exhorted (his Son) Alexander, whilst he had

3. That the most Vertu-ous is to be followed, and the Danger of keeping Company with the Ambi-

leifure during the Reign of another, to get himself Friends, winning their Love by kind and affable Behaviour. Now he that begins to enter upon the Administration of State-Affairs. should choose himself a Guide,

who is not only a Man of Credit and Authority, but is also such for his Vertue. For as 'tis not every Tree, that will admit and bear the Twining of a Vine, there being some, which utterly choak and spoil its Growth; fo in States, those, who are no lovers of (Vertue and) Goodness, but only of Honour and Soveraignty, afford not young (Beginners any) Opportunities of (performing worthy) Actions, but do through Envy keep them down, and let them languish, (whom they regard, as) depriving them of their Glory, which is, as it were, their Food. Thus Marins, having first in Africk, and afterwards in Calatia, done many gallant Exploits by (the Affistance of) Sylla, forbare (any farther) to employ him, and (utterly) cast him off, being indeed vex'd at his growing, (into repute) but making his Pretence (the Device, engraven on) his Seal. For Sylla being Quafter (or Pay-master) under Marius, when he was Prator, (or General) in Africk, and fent by him to Bocchus, brought with him Jugurthat Prisoner, but as he was an ambitious young Man, who had but just tasted (the sweetness of) Glory, he receiv'd not his good Fortune with Moderation; but having caus'd the Representation of the Action to be engraven on his Seal, wore about him Jugurtha deliver'd into his Hands; and this did Marius lay to his Charge, when he turn'd him off. But Sylla, passing over to Catullus and Metellus, who were good Men, and at difference with Marius, foon after in a Civil War drove away and ruin'd Marius, who wanted but little of Overthrowing Rome. Sylla indeed (on the contrary) advanc'd Pompey from a very Youth, rifing up to him, and uncovering his Head, as he pass'd by, and not only giving other young Men Occasions of doing Captain-like Actions, but even instigating some, that were backward (and unwilling,) He fill'd the Armies with Emulation.

perio the f there ough were ry, li Eagle her; good to go

latio

practis Aft that is Friend nion o prov'd. take of togethe which its just of the done b his Sou and clea Malice. and una rate. I hundred median f fevere to self to c Things Man's Ha most ditt Themistoc one, who govern w felf alike that Thre

(Power)

f

ÿ

W

10

rs,

e,

15

26,

ere.

h;

(br

ord

m-

ges

re-

as.

in

lant

any.

oft,

but

his

nder.

frick,

igur-

Man,

, he

t ha-

e en-

iver'd

large,

to Ca-

diffe-

ove a-

Over-

( ) ad-

m, and

nly gi-

in-like

back.

h Emu-

latica

thation and Desire of Honour; and thus he had the Superiority over them all, desiring not to be alone, but the sufficient and greatest amongst many great ones. These therefore are the Men, to whom young Statesmen ought to adhere, and with these they should be (as it were) incorporated, not stealing from them their Glory, like Æsop's Wren, which, being carry'd up to the Lagles Wings, suddainly slew away, and got before her; but receiving it of them with Friendship and good Will, since they can never, as Plato says, be able to govern aright, if they have not been first well practis'd in Obedience.

After this follows the Judgment, that is to be had in the Choice of wan ought to choice.

friends, in which neither the Opinion of Themistocles, nor that of Cleon, is to be approved. For Cleon, when he first knew, that he was to take on him the Government, assembling his Friends together, brake off Friendship with them, as that, which often disables the Mind, and withdraws it from its just and upright Intention in managing the Affairs of the State. But he would have

done better, if he had cast out of i. He ought not to shun his Soul Avarice and Contention, his Friends and be familiar with Flatterers.

and cleans'd himself from Envy and
Malice. For Cities want not Men, that are friendless
and unaccompany'd, but such as are good and temperate. Now he indeed drove away his Friends; but an
hundred Heads of fawning Flatterers were, as the Comedian speaks, licking about him; and being harsh and
severe to those, that were civil, he again debas'd himself to court the Favour of the Multitude, doing all
Things to humour them, and taking Rewards at every
Man's Hand, and joyning himself with the worst and
most diffemper'd of the People against the best. But

Themistocles on the contrary said to one, who told him, that he would govern well, if he exhibited himitels alike to all: May I never sit on

2. He must not for the fake of his Friends derogate from the Authority of the Laws.

(Power) with me, than those, who are not my Friends.

Neither

Neither did he well in pinning the State to his Friendship, and submitting the common and public Affairs to his private Favours and Affections. And farther, he said to Simonides, when he requested somewhat, that was not just: Neither is he a good Poet (or Musician,) who sings against Measure; nor he an upright Magistrate, who gratisties (any one) against the Laws. And it would really be a shameful and miserable thing, that the Pilot should not choose Mariners, and the Master of the Ship a Pilot,

Who well can rule the Helm, and in good guise Hoist up the Sails, when Winds begin to rise;

and that an Architect (or Mafter Builder) should not make choice of such Servants and Workmen, as will not prejudice his Work, but take pains in the best manner (to forward him in the Accomplishment of it;) and that a Statesman, who, as Pindar has it,

The best of Artists, and chief Workman is, Of Equity and Justice,

should not presently choose himself like affected Friends and Ministers, and such, as might co-inspire into him a Love of Honesty; but that one or other should be always unjustly and violently bending him to other Uses. For then he would seem to differ in nothing from a Carpenter or Mason, who through Ignorance or want of Experience uses such Squares, Rules and Levels, as will cer-

tainly make his Work to be awry.

Since Friends are the living and interesting the committing Diforders in the State,

who ought to be for far from bear-

ing them company in their Slips and Transgressions, that they must be careful, they do not, even unknown to them, commit a Fault. And this it was, that disgrac'd Solon, and brought him into dis-repute amongs his Citizens; for he, having an Intention to ease Mens Debts, and to bring in (that, which was call'd at Athem) the Sessachtheia (for that was the Name given by way of Extenuation to the cancelling of Debts) communicated this Design to some of his Friends, who there

bein have with was ker also spirit of hides,

Who So th tunes, Injusti for h Thebes were And v ful an Attica, Confec acquitt his Son written him; i ever it i. would half of when h taken M ving fai made yo Corinthia quests di federate

not to be

even to

ing forfw

no farthe

upon did a most unjust Act; for having got this Inkling, they borrow'd abundance of Money, and the Law being a little after brought to light, they appear'd to have purchas'd stately Houses, and great store of Land with the Wealth they had borrow'd; and Solon, who was himself injust, was accus'd to have been a partaker of their Injustice. Agesilaus also was most feeble and mean-several Examples to this spirited in what concern'd the Suits of his Friends, being like the Horse Pegasus in Euripides.

0

d

as.

bo

ho

ly

ot

ip

not:

will

an-

and

ends.

im a

e al-

Uses.

Carf Ex-

1 cer-

awry.

nd in-

fmen,

bear-

flions,

known at dif-

mongf

e Mens Athens)

by way

mmuni-

apon

Who, frighted, bow'd his Back, more than his Rider would.

So that being more ready to help them in their Missortunes, than was requisite, he seem'd to be privy to their Injustices. For he sav'd Phabidas, who was condemn'd for having without Commission surpriz'd the Castle of Thebes, call'd Cadmeia, saying, that such Enterprizes were to be attempted without expecting any Orders. And when Sphodrias sted from Judgment for an unlawful and heinous A&, having made an Incursion into Attica, at such time as the Athenians were Alsies and Confederates of the Spartans, he procur'd him to be acquitted, being softned by the amorous Entreaties of his Son. There is also recorded a short Epistle of his written in these Words. If Nicias is innocent, discharge him; if he is guilty, discharge him for my Sake; but however it is, discharge him. But Phocion (on the contrary) would not so much as appear in her

would not so much as appear in behalf of his Son-in-Law Charillus, when he was accus'd for having taken Money of Harpalus; but having said; In all just things I have

4. He must, after the Example of Phocion and others, prefer the Preservation of the Laws and his Country to any particular, Person whatever.

the

made you my Ally, went his way. And Timoleon the Corinthian, when he could not by Admonitions or Requests dissipated his Brother from being a Tyrant, confederated with his Destroyers. For a Magistrate ought not to be a Friend (on this Condition only, that it be) even to the Altar, or till he comes to the point of being forsworn, as Pericles sometime said; but (that it be no farther than is agreeable) to all Law, Justice and

the Utility of the State; any of which being neglected, brings a great and public Dammage, as did the not executing of Justice on Sphodrias and Phabidas, who did not a little contribute to the engaging of Sparta in the Leuttrian War.

IX. How a State man ought to behave himself towards his Friends. Otherwise Reason of State is so far from necessitating one to show himself severe on every (Peccadillo or) slight Offence of his Friends,

that it even permits him, when he has fecur'd the Principal Affairs of the Public, to affift them, fland by them,

r. He may favour them, after he has fecur'd the: Public, and how far this favour is to extend. and labour for them. There are moreover certain Favours, that may be done without Envy, as is the helping a Friend to obtain an Of-

fice, or rather the putting into his Hands some honourable Commission, (or employing him in) some laudable Embassy; such as in the Congratulating or Honouring some Prince, or the making a League of Amity and Alliance with some State. But if there be some difficult, but withal illustrious and great Action to be perform'd, having first taken it upon himself, he may afterwards assume a Friend to his Assistance, as did Diomedes, whom Homer makes to speak in this manner: \*

Since a Companion you will have me take, How can I think a better Choice to make, Than the Divine Ulysses?——

And Ulysses again as kindly attributes to him, the Praise of the Atchievement, saying:

These stately Steeds, whose Country you demand, Nestor, were hither brought from Thracian Land, Whose King, with twelve of his best Friends, lies dead, All Sain by th' Hand of warlike Diomed:

For this fort of Concession no less adorns the Praises than the Prais'd, but Self-conceitedness, as Plato says, dwells with Solitude, (being hated and abandon'd by

eve to : g00 done he h havi vour: the c queft lishly thew tue ar than of Pi pidas, of his vours, Cato ( who, and fa those, Proces us youn he mig have ye fo that might l Inclinat him by are also the Stat rable, o their Fo a Battel adorn'd; pass by I Do you to

mistocles

<sup>#</sup> Iliad X.

every one.) He ought moreover to affociate his Friends in those good and kind Offices, (which are done by him,) bidding those, whom he has benefited to love them, and give them thanks, as

e

0 W

110

S,

n-

m,

re

ay

he

)f-

ou-

la-

urity

me be

nay Di-

\*

raile

id.

railer

fays,

'd by

Cycry

2. He ought to affociate his Friends in his Favours.

having been the Procurers and Counsellors (of his Favours to them.) But he must reject the dishonest and unreasonable Re-

3. To deny them mildly, when they make any unfitting Request.

quest of his Friends, yet not churlishly, but mildly, teaching and

shewing them, that they are not beseeming their Vertue and Honour. Never was any Man better, at this, than Epaminondas, who, having deny'd to deliver out of Prison a certain Victualler, when requested by Pelopidas, and yet a little after dismissing him at the Desire of his Miss, said to his Friend, These, O Pelopidas, are Favours, fit for Wenches to receive, and not for Generals. Cato on the other fide acted morosely and insolently, who, when Catullus the \* Cenfor, his most intimate and familiar Friend, interceded with him for one of those, against whom he, being Quastor, had entred Process, said; 'Tis a shame that you, who ought to reform us young Men, should be thrust out by our Servants. For he might, tho' in effect refuling the requested Favour, have yet forborn that Severity and Bitterness of Speech; to that his doing, what was displeasing to his Friend, might have feem'd not to have proceeded from his own Inclination, but to have been a Necessity, impos'd upon him by Law and Justice. There are also in the Administration of 4. To help them to grow the State Mark and not 1:00 the State, Methods, not dishono-

rable, of affifting our poorer Friends in the making of their Fortune. Thus did Themistocles, who seeing after a Battel one of those, which lay dead in the Field, adorn'd with Chains of Gold and Jewels, did himself pals by him; but turning back to a Friend of his, faid, Do you take these Spoils, for you are not yet come to be Themissocles. For even the Affairs themselves do frequent-

<sup>\*</sup>A Magistrate in Rome, whose Office it was to regulate the Behaviour and Espences of the Citizens

ly afford a Statelman such Opportunities of benefiting his Friends; for every Man is not a Menemachus. To one therefore give the Patronage of a Caufe, both just and beneficial; to another recommend some rich Man, who stands in need of Management and Protection; and, help a third to be employ'd in some public Work, or to some gainful and profitable Farm. Epaminondas bade a Friend of his go to a certain rich Man, and ask him for a Talent, to be given him at the Command of Epaminondas, and when he, to whom the Message was fent, came to enquire the Reason of it; Because, said Epaminondas, he is a very honest Man, and poor; but you, by converting much of the Cities Wealth to your own Use, are become rich. And Xenophon reports, that Agesilaus delighted in enriching his Friends, himself making no account of Money.

X. How a Statesman ought to behave himself towards

Now fince, as Simonides Lays, all Larks must have a Crest, and every eminent Office in a Commonweal brings Enmities and Dissen-

tions, 'fis not a little convenient for a Statesman to be forewarn'd also of (his Comportment in) these Rencounters. Many therefore commend Themistocles and Aristides, who, when they were to go forth on any Embassy, or to command together the Army, laid down

their Enmity at the Confines of the the Fublic is in question, he must lay afide his particular Goncerns.

City, taking it up again after their Return. Some again are highly pleas'd with the Action of Cretinas

the Magnesian: He, having for his Adversary (or Rival) in the Government, one Hermeas, a Man, not powerful (and rich,) but ambitious and high-spirited, when the Methridatic War came on, feeing the City: in Danger, defired Hermeas, either to take the Government upon himself, and manage the Affairs whilst he retired; or if he would have him take the Command of the Army, to depart himself immediately, lest they fhould, thro' their ambitious Contention, destroy the The Proposal pleas'd Hermeas, who saying, that Cretinas was a better Soldier than himself, did with his Wife and Children quit the City. Cretinas then fent him

him to with a fly fron excelle it, bein nerous, cry out

I love Why fl fay, Il but the not to very Ca Friend, and br thole a ground their p ing fier public judg'd) Affairs from w not to e one, as and Pla otherw a skilfu them c grily ar

> of) Hor Good

ly (rep

You nor ye freely lay or him forth before, furnishing him out of his own Estate with all such things, as are more useful to those, that say from Home, than to those, that are besieg'd; and excellently defending the City, unexpectedly preserved it, being at the Point to be destroy'd. For if 'tis generous, and proceeding from a magnanimous Spirit, to cry out,

I love my Children, but my Country more,

ing:

To

Just

lan,

and,

or

ade

nim

pawas

aid

you,

are

de-

no

all

ve.

on-

len-

be

en-

and.

m-

nw

the

risi

hly

nas

(or

not

red,

uty:

ern.

he and

hey

the

his

lent.

him .

Why should it not be readier for every one of them to say, I hate this Man, and desire to do him a Diskindness, but the Love of my Country has greater Power over me? For not to condescend to be reconciled to an Enemy, for those very Causes, for which we ought to abandon even a

Friend, is even to extremity savage and brutish. But far better did those about *Phocion* and *Cato*, who grounded not any Enmity at all on their political Differences, but being sierce and obstinate only in their

2. But 'tis incomparably better, not to hate any one for ones own particular Interest, but only to be an Enemy to those, that would prejudice the Public,

public Contests, not to recede from any thing, (they judg'd) convenient for the State; did in their private Assairs use those very Persons friendly and courteously, from whom they differ'd in the other. For one ought not to esteem any Citizen, an Enemy, unless it be such an one, as is like Ariston, Nabis, or Catilin, the Disease and Plague of the City: but as for those, that are otherwise at Discord, (a good Magistrate should,) like a skilful Musician, by gently setting them up, or letting them down, bring them to Concord; not falling angrily and reproachfully upon those, that err, but mildly (reprehending them in such like Terms,) as (these of) Homers's:

Good Friend, I thought you wifer than the rest.

And Again,

You could have told a better Tale than this;

freely in Commendation of their good Actions, if they fay or do any thing advantagious (to the Public.) For thus

thus will our Reprehension, when it is requisit, be credited, and we shall render them averse to Vice, increasing their Vertue, and shewing, by comparing them, how much the one is more worthy and beseming them than the other. But I indeed am also of Opi-

3. He ought to Praise them in just things, and even uphold them, if they are calumniated. nion, that a Statesman should in just Causes give Testimony to his Fnemies, stand by them, when they are accus'd by Sycophants, and ais-

be co

capab

are fi

For 1

Praise.

Libert

morfe

ry; b

men (

Speech

chines,

writter

Pericle

Lesbian

Domosti

only 1

Philippi

Scurril

grace t

whom :

fusion i

Where: broken

against

Peace,

You bar

men and

are ligh

can hard

fince Ra

ly ftop'o

not she Bitterne

joyn'd w

nels, yet

ting. N

has been

their Caf

back by that,) ag spoken, s

credit Imputations brought against them, if they are repugnant to their Inclinations; as Nero himself, a little before he put to Death Thraseas, whom of all Men he both most hated and fear'd, when one accus'd him for giving a wrong and unjust Sentence, said; I wish Thraseas was but as great a Lover of me, as he is a most upright Judge. Neither is it amiss for the Daunting of others, who are by Nature more inclin'd to Vice, when they offend, to make mention of some Enemy of theirs, who is better behav'd, and say, Such an one would not have spoken or asted thus. And some again, when they transgress, are to be put in mind of their vertuous Progenitors. Thus Homer says;

Examples.

\* Tydeus has Left a Son unlike himself.

And Appins, contending in the Comitia with Scipio Africanus, said, How deeply, O Paulus (Æmilius,) would's thou sigh amongst the infernal Shades, were thou but sensible that Philonicus the Publican guards thy Son, who is going to stand for the Office of Censor. For such manner of Speeches do both admonish the Offender, and become their Admonishers. Nestor also in Sophocles, being reproach'd by Ajax, thus politicly answers him:

I blame you not, for you att well, altho?
You speak but ill \_\_\_\_\_\_

And Cato, who had oppos'd Pompey in his joyning with Cafar to force the City, when they fell to open-Wars, gave his Opinion, that the Conduct of the State should

<sup>\*</sup> Diad. 4. 7.

be committed to Pompey, saying; That those, who are capable to do the greatest mischiefs, 4. How one may blame them. are fittest to put a stop to them.

For Reprehension, mix'd with Praise, and accompany'd not with Opprobiousness, but Liberty of Speech; nor working Animofity, but Remorse and Repentance, appears both kind and falutary; but railing Expressions, do not at all beseem Statesmen (or Men of Honour:) Do but look into the Speeches of Demosthenes against Æschines, and of Æschines, against him; and again into what Hyperides has written against Demedas, and consider whether Solon, Pericles, Lycurgus the Lacademonian, or Pittacus the Lesbian, would have spoken in that manner; and yet Domosthenes us'd this reproachful manner of Speaking only in his juridical Orations or Pleadings: For his Philippics are clean, (and free) from all Scoffing and Scurrility. For such Discourses do not only more disgrace the Speakers, than the Hearers, (or those against whom they are spoken;) but do moreover breed Confusion in Affairs, and disturb Counsels and Assemblies. Wherefore Phocion did excellently well, who, having broken off his Speech, to give way to one, that rail'd against him, when the other with much ado held his Peace, going on again, where he had left off, faid, You have already heard what has been spoken of Horsemen and heavy arm'd Foot; I am now to treat of such as are light arm'd and Targetiers. But fince many Persons can hardly contain themselves on such Occasions, and fince Railers have often their Mouths not impernmently stop'd by Replies; let the Answer be short and pithy, not shewing any Indignation or

Bitterness of Anger, but Mildness joyn'd with Raillery and Gracefulness, yet somewhat (tart: and) bi-

5. What manner of Re-plies one may be permit-ted to make them.

ing. Now such especially are the Retortings of what has been spoken before. For as Darts, returning against their Caster, seem to have been repuls'd and beaten back by a certain Strength and Solidity in him, (or hat,) against which they were thrown; so what was poken, feems by the Strength and Understanding of the Reproach,

be

crein-

ring

eem-

Opi-

d in

his

the?

l dif-

y are

little

en he

m for

Thra-

pright

thers,

they

theirs,

ld not

n they

as Pro-

bim elf.

o Afri-

rould'st

Sensible

s going

eeches

eir Ad-

roachd

ng with

n-Wars,

Thould

Reproach, to have been turn'd back upon the Reproacher. Such was that Reply of Epaminondas to Callifratus, who upbraided the Thebans with OEdipus, and the Argives with Oreftes, one of which had kill'd his Father, and the other his Mother: Yet they, who did these things,

being rejected by us, were receiv'd by you. Such also was the Repartee of Antalcides the Spartan to an A-

thenian, who said to him, We have often (driven you back and) pursu'd you from (the River) Cephisus; but we, (reply'd Antalcides,) never (yet) pursu'd you from the River Eurotas. Phocion also, when Demades cry'd out, The Athenians if they grow mad, will kill thee; elegantly reply'd, And thee, if they come again to their Wits. So when Domitius said to Crassus the Orator, Did not you weep for the Death of the Lamprey you kept in your Fish-pond? Did not you, said Crassus to him again, bury three Wives without ever shedding a Tear? These Things therefore have indeed their Use also through all the rest of a Man's Life.

XI. He now treats, whether a State man ought to conern himself in all public affairs; and resolves, that be ought to manage only what is of greatest importance. Moreover, some, like Cato, thrust themselves into every Part of Polity, (or every kind of public Ofsice,) thinking a good Citizen should not omit any Care or Industry for (the obtaining) Authority.

And these Men greatly commend Epaminondas; for that being by the Thebans through Envy, and in Contempt, appointed Telearch, he did not reject it, but said, That the Office does not shew the Man, but the Man also the Office. He brought the Telearchate into great and venerable Repute, which was before nothing but a certain Charge (or Overseeing) of the carrying the Dung out of the narrow Streets (and Lanes of the City,) and turning of Water Courses. (Nor do I doubt, but that) I my felf afford matter of Laughter to many, who come into this our City, being frequently feen in public, employ'd about such Matters. But that comes into my Affistance, which is related of Antisthenes; for when one wonder'd to fee him carry a piece of Stockfish thro' the Market, 'Tis for my felf, faid he. But I on the.

the co presen ing) o Chalk try, tha his ow himfel yet if try, he his Dil fmall N highly are, th acting mous a tetic, minian for eve Occasio

> Univers Refer But J

the chi

For neit ceffively Spirit of not only a whole Contests and Run niversary one (was to the Coif 'twere was pre Coronet Rubbish

him, w

<sup>\*</sup> For ;

the contrary say to those, who upbraid me for being present at (and overseeing) the Measuring (and counting) of Tiles, or the bringing in (and unloading) of Chalk and Stones: 'Tis not for my self, but for my Country, that I \* perform this Service. For the he, who in his own Person manages and does many such things for himself, may be judg'd mean spirited and mechanical; yet if he does them for the Public, and for his Country, he is not to be deem'd sordid; but on the contrary, his Diligence and Readiness, (extending) even to these small Matters, is (to be esteem'd) greater, and more highly to be valu'd. But others there are, that hold Pericles's Manner of I. Because its more august.

acting to have been more magnanimous and august; amongst which Critolaus the Peripatetic, who is of Opinion, that, as at Athens the Salaminian Ship, and the Peralus, were not launcht forth for every Service, but (only) on necessary and great Occasions; so a Statesman ought to employ himself in the chiefest and greatest Affairs, like the King of the

Universe, who, as Euripides says;

her.

tus,

Ar-

her,

ngs,

d by

rtee

1 A-

back

we,

River

The

v re-

vhen

ep for

Did

with-

have

Man's

thrult Poli-

c Of

itizen

or In-

ority.

or that

tempt,

faid

an allo

ind ve-

certain

ing out

,) and

it that)

y, who

n pub-

nes into

Stock-

But I on

the

Reserves great Things for his own Government, But small things leaves to Fortunes Management.

For neither do we approve the excessively ambitious and contentious Spirit of *Theagenes*, who, having not only obtain'd the Victory thro'

2: Because the contrary renders one suspected of Ambition and Vain-glory.

a whole Course of Exercises, but also in many other Contests, and not only in Wrestling, but in Bussetting, and Running of long Races; at last, being at the Anniversary Festival Supper of a certain Hero, after every one (was serv'd, or) had his Portion set him, according to the Custom, he started up, and fell to Wrestling, as if 'twere necessary, no other should conquer, when he was present; whence he got together twelve hundred Coronets, most of which, one would have taken for Rubbish. Now (little or) nothing do they differ from him, who strip themselves for every public Assar,

<sup>\*</sup> For i nodemay, I read inovemay.

and render themselves reprehensible by many, becoming troublesom, and being, when they do well, the Subject of Envy, and when ill, of Rejoycing. And that Industry, which was at the beginning admir'd, turns af-

terwards to Contempt and Laughter.

3. Because it makes one odious and ridiculous.

In this manner it was said; Metiochus leads forth the Army, Metiochus

chus oversees the High-Ways, Metiochus bakes the Bread, Metiochus bolts the Meal, Metiochus does all things, Metiochus shall bear the Missortune. This (Metiochus) was a Follower of Pericles, and made use, it seems, of the Power, he had with him, invidiously and disdainfully. For a Statesman ought to come to a People, that is, as they say, in love with him, and leave in them a Longing after him, when he is absent; which Course Scipio Africanus also took, dwelling a long time in the Country, at the same time both removing from himself the Burthen of Envy, and giving those leisure

4. Because he ought to shun the ill Will of others, whether Great or Little. to breathe, who feem'd to be oppress'd by his Glory. But Timesias the Clazomenian, who was otherwise a good Common-wealths-man,

was ignorant of his being envy'd, and hated for doing all things by himself, till the following Accident befel him. It hapned, that as he pass'd by, where certain Boys were striking a Cockal-Bone out of an Hole, some of them faid, that the Bone was still left within; but he, who had firiken it, cry'd out, I wish I had as certainly beaten out Timesias's Brains, as this Bone is out of the Hole. Timesias, hearing this, and thereby understanding the Envy (and Spight,) born him by every one, return'd Home, where he imparted the Matter to his Wife, and having commanded her to pack up all, and follow him, immediately left both his House and the City. And Themistocles seems to have been in some fuch Condition amongst the Athenians, when he faid; How is it, O ye blessed ones, that you are tired with the frequent receiving of Benefits? Now some of those things have indeed been rightly spoken, others not so well-For a Statesman ought not to withdraw his Affection and providential Care from any public Affair whatever, but

jected ag Thou, With 1

but in

chor in

the Stat

dofome

and peri

by othe:

winding

thers, as

Boatfwa

which t

into the

fometim

and to i

not man

hisown

good an

them in

to be me

bus for

humbled

pass'd th

to Peopl

Authori

People,

ded am

ness is a

as the I

Fingers 1

modious

ferves;

gives pa

more eff

thro' an

whole (

and appl

fitted by

ing forth

Navies,

Excuse f

but in that respect apply himself, like the sacred Anchor in a Ship, for the last Necessities and Hazards of

the State. But as the Masters of Ships do some things with their own Hands, and perform others, sitting as ar off, by other Instruments, turning and winding them by the Hands of others, and making use of Mariners, Boatswains and Mates, some of

ing

ject

In-

af-

ter.

etio-

etio-

the

Me-

, it

ufly

oa

ave

nich

ime

rom

op-

esias her-

man.

oing befel

rtain

ome

but

cer-

ut of

der-

very

r to

all,

and

fome

aid;

e fre-

nings

well.

ation

ever,

but

s. That shewing himself a Lover of the Public Good, he mast not imagine himself to be able to manage every thing, but must, as do the Maters of Ships, make use of others.

which they often call to the Stern, putting the Helm into their Hands; so 'tis convenient for a Statesman, sometimes to yield the Command to his Companions, and to invite them kindly and civilly to the Tribunal, not managing all the Affairs of the Common-weal by his own Speeches, Decrees and Actions, but that having good and faithful Men, he may employ every one of them in that proper and peculiar Station, which he finds to be most suitable for him. Thus Pericles us'd Menippus for the Conduct of the Armies, by Ephialtes he humbled the Counsel of the Areopagus, by Charinus he pass'd the Law against the Megarians, and sent Lampon to People the City of the Thurii. For the greatness of Authority, is not only less liable to be envy'd by the People, when it seems to be divi-

ded amongst many; but the Business is also more exactly done. For as the Division of the Hand into

6. That by this means public Affairs are better regulated.

Fingers has not weakned it, but render'd it more commodious and instrumental for the Uses, to which it serves; so he, who in the Administration of a State gives part of the Affairs to others, renders the Astion more efficacious by communicating it. But he, who thro' an unsatiable Desire of Glory or Power lays the whole (Burthen of the) State upon his own Shoulders, and applies himself to that, for which he is neither sitted by Nature nor Exercise, as Cleon did to the leading forth of Armies, Philopæmen to the Commanding of Navies, and Annibal to Haranguing the People, has no Excuse for his Errors; but hears that of Euripides objected against him,

Thou, but a Carpenter, concernd ft thy felf With Works, not wrought in Wood:

Being

7. That 'tis a great Shame and Folly to think on doing many things himfelf alone, fince he often finds enough to do in performing one, as he ought. Being no good Orator, you went on an Embassage; being of a lazy Temper, you thrust your self into the Stewardship; being ignorant in keeping Accounts, you would be Treasurer; or being old and infirm,

you took on you the Command of the Army. But Pericles divided his Authority with Cimon, referving to himself the Governing within the City, and committing to him the Manning of the Navy, and making War upon the Barbarians; for the other was naturally fitter for War, and himself for Civil Affairs. Eubulus also the Anaphlystian is much commended, that having Credit and Authority in Matters of the greatest Importance, he manag'd none of the Gracian Affairs, nor betook himself to the Conducting of the Army; but employing himself about the Treasure, he augmented the public Revenues, and greatly benefited the City by them. But Iphicrates, practifing to make Declamations at his own House in the presence of many, rendred himfelt ridiculous; for though he had been no bad Orator, but an excellently good one, yet ought he to have contented himself with the Glory, got by Arms, and abstaining from the School, to have left it to the Sophiffers.

XII. Of the Prudence, a state man ought to be furnished with for obviating Calumnies 1 and procuring, what is for the Public Good, to be received by the People, yea, even by his very Enemier.

But since 'tis incident to every Populacy to be malicious, and defirous to find fault with their Governors, and since they (are apt to) suspect, that many, even useful things, if they pass without being oppos'd or contradicted, are

done by Conspiracy, and since this principally brings Societies and Friendships into Obloquy; they must not indeed leave any real Enmity or Dissention against themselves, as did Onomademus, a Demagogue of the Chians, who, having master'd a Sedition, suffer'd not all his Adversaries to be expell'd the City: Lest, said he, we should begin to differ with our Friends, when we are wholly freed from our Enemies; for this would be indeed a Folly. But when the Multitude shall have conceiv'd a Su-

Suspinus fame and ments the Peness care of Friend private Conce

they f The Nature ty, as And in ought : public . for the nomina should thefeek pular, n legally but eve accept t for 'tis b Offices o of inferi perior E Armies i tarchy an Moderati Grandeu

Vol. V.

bleness to

he may

those.

Suspicion against any important beneficial Project, they must not, as if it were by Confederacy, all deliver the same Opinion; but two or three of them must dissent, and mildly oppose their Friend, and afterwards, as if they were convinc'd by Reason, change their Sentiments; for by this means they draw along with them the People, who think them mov'd by the Beneficialness of the thing. But in small Matters, and such, as are of no great Consequence, 'tis not amiss to suffer his Friends really to differ, every one following his own private Reason; that so in the principal and greatest Concerns they may not seem to act upon Design, when they shall unanimously agree, to what is best.

The Politician therefore is by Nature always the Prince of the City, as the King among the Bees: And in confideration of this, he ought always to have the Helm of public Affairs in his Hand; but as for those Dignities and Offices to

XIII. That he ought not to bunt after all offices, but only accept of those, to which he is lawfully call'd, and how he ought to behave himself as well in great as little Employs.

for those Dignities and Offices, to which Persons are nominated and chosen by the Suffrages of the People, he should neither too eagerly, nor too often pursue them, the feeking after Offices being neither venerable nor popular, nor yet should he reject them, when the People legally confer them on him, and invite him to them; but even, though they are below his Reputation, to accept them, and willingly imploy himself in them; for tis but just, that they, who have been honour'd by Offices of greater Dignity, should in return grace those of inferior Rank. And in those more weighty and superior Employs, fuch as are the Commanding of the Armies in Athens, the Prytaneia in Rhodes, and the Beotarchy amongst us, he should carry himself with such Moderation, as to remit and abate something of their Grandeur, adding somewhat of Dignity and Venerableness to those, that are meaner and less esteem'd, that he may be neither despis'd for these, nor envy'd for thole.

Vol. V.

nc

ZY

to

in

be

rm, Pe-

to nit-

War

tter

Cre-

ince,

took

oloy-

d the

y by

tions

him-

rator,

e con-

d ab-

Sophi-

every

nd de-

eir Go-

apt to)

ufeful

out be-

ed, are

brings

nust not

against

e of the

fer'd not

, said he,

indeed a neeiv'd a

Su-

XIV. On what they ought to reflect, who intermedale in public Affairs. Now it behoves him that enters upon any Office, not only to have at hand those Arguments, of which Pericles put himself in mind, when

he first receiv'd the Robe of State : Bethink thy felf, Pericles, thou Govern'st Freemen, thou Govern'st Grecians, yea Citizens of Athens; but farther also, he ought to say thus with himself: Thou, being a Subject, govern's a City, which is under the Obedience of Cafar's Proconful, or Lieutenant. These are not the Plains of the Lance, this is not the ancient Sardis, nor is this the Puissance of the Ly-Thou must make thy Robe scantier, look from the Pavilion to the Tribunal, and not place too great Confidence in thy Crown, fince thou feest Shoes over thy Head. But in this the Stage-Players are to be imitated, who add indeed to the Play their own passionate Tranfports, Behaviour and Countenance, fuitable (to the Person, they represent,) but yet give ear to the Prompter, and transgress not the Rhyme and Measures of the Faculty granted them by their Masters. For an Error (in Government) brings not (as in the acting of a

r. By not doing this, men endanger their Lives.

Tragedy, only) Hissing and Derifion; but many have by this means, subjected themselves to that

Severe Chaftifer, the Neck-cutting Ax.

As it befel those, who were about our \* Country-man Pardalus, when they forgot their † Oaths. Another being confin'd to a certain (Desert) Island, became, as Solon has it,

At last from banish'd Athenian, A Pholegandrian or Sicinitan.

For we laugh indeed, when we fee little Children endeavouring to fasten their Fathers Shoes on their own Feet,

fifteen a Lustr in a ful those, t by only marry'd they m (the Fig whateve Multitud fters. Now ly to ex try blan alfo to h fome on powerfu Romans ready to vours.

01

or f

Hea

Peop

chei

not f

the 1

fuffe:

they

other

to th

mode

Athen.

but, f

Pardo.

Thirty

fented

wore (

Thebes

Slaugh

or setting their Crowns on their own Heads in sport. But the Governors of Cities foolishly exhorting the People to imitate those Works, At-

2. Or at least render themselves contemptible and ridiculous.

cheivments, and Actions of their Ancestors, which are not suitable to the present Times and Affairs, elevate the Multitude, and doing things, that are ridiculous. suffer not however what is fit to be laught at, unless they are Men altogether despis'd. For there are many other Facts of the ancient Greeks, the recital of which to those, who are now living, may serve to form and moderate their Manners; as would be the Relating at Athens, not the warlike (Exploits of their Progenitors,) but, for Example, the Decree of Amnesty (or general Pardon and Oblivion,) after (the Expulsion of the Thirty Tyrants;) the Fining of Phrynicus, who represented in a Tragedy the Taking of Miletus; how they wore Garlands on their Heads, when Cassander rebuilt Thebes, that having Intelligence of the Scytalism, (or Slaughter) at Argos, in which the Argives put to Death fifteen hundred of their own Citizens, they commanded a Lustration (or expiatory Sacrifice) to be carry'd about in a full Assembly; and that searching of Houses for those, that were confederated with Harpalus, they pass'd by only one, which was inhabited by a Man newly marry'd. For by the imitating of fuch things as thefe, they may even now refemble their Ancestors; but (the Fights at) Marathon, Eurymedon, and Platee, and whatever Examples vainly puff up and heighten the Multitude, should be left to the Schools of the Sophiiters.

Now a Statesman ought not only to exhibit himself and his Country blameless to the Prince, but also to have always for his Friend, some one of those that are most

XV. That he must keep Friendship with other Lords, of whose good Will he may stand in need; and refer all to the public Profits.

powerful above, as a firm support of Polity; for the Romans are of such a Disposition, that they are most ready to (assist) their Friends in their political Endeavours. 'Tis good also to produce (the Examples of)

n endeawn Feet,

ters

ave

ich

hen

Pe-

ans,

lay

ft a

il, or

bis is

Ly-

m the

Confi-

Head.

who

Tran-

o the

romp-

of the

Errot

of a

Deri-

means,

ry-man

Another

ame, as

20

those, which have \* receiv'd Benefit from their Friend-Thip with Princes, as did Polybius and Panetius, who thro' the Favour of Scipio to them, greatly advantag'd their Countries for (the obtaining) Felicity. So Cafar, when he had taken Alexandria, made his Entry into it, holding Areias by the Hand, and discoursing with him alone of all his Familiars, after which Augustus said to the Alexandrians, who, expecting the utmost Severity, supplicated his Favour, that he pardon'd them for the Greatness of their City; for its Builder, Alexander; and thirdly, added he, to gratify this my Friend. Is it then fit to compare to this Benefit those exceeding gainful Commissions and Administrations of Provinces, in the pursuit of which, many even grow old at other Mens Doors, leaving their own Domestic Affairs in the mean time unregarded? Or should we not rather correct Euripides, finging, and faying, that, if one must watch and fue at another's Court, and subject one's self to some great Man's Familiarity, 'tis most commendable fo to do for the Sake of one's Country; but otherwise, we should embrace and pursue Friendships on equal and just Conditions.

XVI. He ought to take heed, test by feeking the Friendship of Princes, he bring his Country into Slavery.

Yet ought not he, who renders and exhibits his Country obsequious to potent Princes, to contribute to the oppressing of it, nor having

ty'd its Legs, to subject also its Neck, as some do, who, referring all Things both great and little to these Potentates, upbraid it with Servitude, or rather wholly take away the Common-wealth, rendring it aftonish'd, timorous, and without Command of any thing. For as those, who are accustom'd neither to Sup nor Bath without the Physician, do not make so much use of the Health, as Nature affords them; fo they, who introduce the Princes Judgment into every Decree, Cou. cil, Favour and Administration, necessitate the Pri ces to be more Masters of them, than they desire, Now the Cause of this is principally the Avarice and

Ambitio ring the the City one anot Citizens, whence cature, a But he o and migh Peace wit their Afl fecret Di himself : fellow C Diffolution same of a Mischie rather th tually yie bours an Prejudice the Door

> Hands of Phylic forth into luch Dise utterly to man, tho should by deavour t it may le ficians an For the I the Publ:

> > in his Di And un The Men,

repar'd t

tumultuo

Ambition of the chief Citizens; for either by injuring their Inferiors, they compel them to fly out of the City, or in fuch things, wherein they differ from one another, disdaining to be worsted by their Fellow Citizens, they bring in such, as are more powerful; whence both the Council, People, Courts of Judicature, and whole Magistracy, lose their Authority. But he ought to appeale private Citizens by Equality, and mightier Men by mutual Submissions, so as to keep Peace within the Common-weal, and cooly to determine their Affairs; making for these things, as it were for fecret Diseases, a certain Political Medicine, both being himself rather willing to be vanquish'd amongst his fellow Citizens, than to get the better by the Injury and Diffolution of his Country's Rights, and requesting the same of every one else, and teaching them, how great a Milchief this Obstinacy in contending is. But now, rather than they will with Honour and Benignity mutually yield to their Fellow Citizens, Kinsmen, Neighbours and Colleagues in Office, they do with no less Prejudice than Shame, carry forth their Diffentions to the Doors of the Pleaders, and (put them into) the Hands of pragmatical Lawyers.

Physicians indeed turn and drive forth into the Superficies of the Body such Diseases, as they are not able

XVII. If there is any Disease in the State, he ought to conceal it and cure it within.

out are dangerous.

man, the he cannot keep a City altogether free from (yet should by) concealing its Disturbance and Sedition, endeavour to cure and compose it, so as it may least stand in need of Phys. I. Remedies from with-

it may least stand in need of Physicians and Medicines from abroad.

For the Intention of a Statesman should be fix'd upon the Public Safety, and should shun, as has been said, the tumultuous and furious Motion of Vain-glory; and yet in his Disposition there should be Magnanimity;

And undaunted Courage, as becomes
The Men, who are for their dear Countries Right \* Iliad. c. e
Prepar'd till Death 'gainst stoutest Foes to sight,

Ambi-

n

er ist

elf

le

ſc,

ind

lers

qui-

bute

ving

who,

e Po-

holly

ish'd,

r Bath

use ot

, who

ecree,

ate the

defire.

For

and (bravely resolve, not only to hazard their Lives against the Assaults of invading Enemies, but also) to struggle with the most difficult Assairs, and stem (the

Torrent of) the most dangerous and impetuous times. For as he must not himself be a Creator of

Storms and Tempests, so neither must he abandon the Ship of the State, when they come upon it; and, as he ought not to raise Commotions, and drive it into Danger, so is he oblig'd, when it is toss'd and is in Peril, to give it his utmost Assistance, casting forth from himself freedom of Speech, as it were with a Sacred Anchor, when Assistance at the greatest Extremity. Such were the Difficulties, that befel the Pergamenians under Nero, and the Rhodians lately under Domitian, and the Thessalians heretofore in the time of Augustus, when they burnt Petraus alive.

You shall not in this Case demurring see,

or flarting back for fear, any one who is truly a Statefman, neither (fhall you find him) accusing others, and withdrawing himself out of Harm's way; but (you shall have him rather,) going on Embassies, sailing (to foreign Parts,) and saying first, not only,

We're here, Apollo, who the Murther wrought, No longer plague our Country for our Fault;

but also ready to undergo Perils and Dangers for the Multitude, even tho' he has not been at all partaker of their Crime. For this indeed is a gallant Action, and besides its Honesty, one only Man's Virtue and Magnanimity has often wonderfully mitigated the Anger, con-

ceiv'd against a whole Multitude, and dissipated the Terror and Bitterness, with which they were threatned. Such an Influence with

a King of Persia had the Deportment of Sperchies and Bulis, two noble Spartans, and equally prevalent was the Speech of Stheno with Pompey, when being about to punish the Mamertines for their Defection, he was told by Stheno, that he would not act justly, if he should for

that I perfw that I Sthend towar For we termin Sword had be not be his Co

tizens,

We

depreca hope fo honour, every A Concord ther, is Diadem lay for a Fellow-S and take strates fo guilty of garding Equals, t as their Si their Infe ought to nour his E been made (drinking folemn) F having in from their in Rome, 1

Dedicatio

it his Col

one guilty Person destroy abundance of Innocents; for that he himself had caus'd the Revolt of the City by perswading his Friends, and forcing his Enemies, (to that Attempt). This Speech did so dispose Pompey, that he both pardon'd the City, and courteously treated Stheno. But Sylla's Host, having us'd the like Vertue towards an unlike Person, generously ended his Days. For when Sylla, having taken the City of Praneste, determin'd to put all the rest of the Inhabitants to the Sword, and to spare only him for the Hospitality, (that had been between them,) he, saying, that he would not be indebted for his Preservation to the Destroyer of his Country, thrust himself in amongst his Fellow Citizens, and was massacred with them.

We ought therefore indeed to deprecate such times, as these, and hope for better things; and should hope ur as a great and sacred thing

f

IS

0

n

h

1-

e-

4-

0-

of

tef-

and

you

(to

the

cer of

and

agna-

, con-

itude,

d Bit-

were

e with

es and

nt was

bout to

as told

one

XVIII. How he, that manages State-Affairs, is to converse with his Companions.

honour, as a great and facred thing, every Magistracy and Magistrate. Now the mutual Concord and Friendship of Magistrates with one another, is a far greater Honour of Magistracy than their Diadems, and Purple garded Robes. Now those, who lay for a Foundation of Friendship their having been Fellow-Soldiers, or having spent their Youth together, and take their being joint Commanders, or Co-Magistrates for a Cause of Enmity, cannot avoid (being guilty of) one of these three Evils. For either regarding their Colleagues in Government, as their Equals, they brangle with them, or looking on them, as their Superiors, they envy them, or esteeming them their Inferiors, they despise them; whereas, indeed, one ought to court his Superior, advance his Inferior, honour his Equal, and love and embrace all, as having been made Friends, not by (eating at the same) Table, (drinking in the same) Cup, or (meeting at the same lolemn) Feast, but by a common and public Bond, and having in some fort an Hereditary Benevolence, deriv'd from their Country. Scipio therefore was ill spoken of in Rome, for that making a Feast for his Friends, at the Dedication of a Temple to Hercules, he invited not to it his Colleague Mummius; for tho' in other things

they took not one another for Friends, yet in fuch (Occurrences, as these,) they should have (mutually) honour'd and carefs'd each other, for the fake of (their common) Magistracy. If then the Omission of so fmall a Civility brought Scipio, who was otherwise an admirable Man, under a Suspicion of Arrogancy; how can he, who feeks to impair the Dignity of his Coleague, or to obfuscate the Luster of his Actions, or thro' Infolency to draw and attribute all things to himself, taking them (wholly) from his Companion, be esteem'd reafonable and moderate? I remember, that, when I was vet but a young Man, being joyntly with another fent on an Embaffy to the Proconful, and my Companion, I know not on what Occasion, stopping by the way, I went on alone, and perform'd the Affair. Now when at my return I was to render an account of my Charge, my Father, rifing up privately, admonish'd me not to Tay, I went, but We went, nor I speak, but We speak, and so thro' all the rest to make my Report by associating my Companion, and rendring him a Sharer in my Actions. For this is not only decent and courteous, but also takes from Glory, what is offensive, that is, Envy. Whence (it is that) great (Men generally) co-ascribe their most glorious Actions to their Damon or Fortune, as did Timoleon, who having destroy'd the Tyrannies (erected) in Sicily, confecrated a Temple to Chance, and Python, when, being admir'd and honour'd by the Athenians, for having Slain Cotys, he said, God did this, making use of my Hand. But Theopompus, King of the Lacedamonians, when one said that Sparta was preserv'd, because its Kings were well skill'd in governing, reply'd: 'Tis rather because the People are well vers'd in obeying.

MIX. Having commended abole, who behave themselves modestly in their public Ossimers, be takes occasion from the Answer of King Theopompus to discourse on the Art of Government; shewing wherein it consists, to wit, in teahing all to obey well, and subject themselves to sim, who commands.

These two things then are asfected by each other; yet most Men both say and think, that the Business of Political Instruction, is to render the People pliable to be govern'd. For there are in every City more govern'd than Governors, and every one, who lives in a

Democracy, rules only a short time, but is subject all

his Lift fon, (v us, the putation

For cipal A Player, and fpe and a S vernme underv ple and ty of th rather and adv Kings whoeve obey, I Forum, tizens, not like priding affront Directo. military Exercife ing, th: to be he City, h ftrate is compan deed b and fuel And (fi strate's ! middle ] out taki the City on the I

and Ind

Diomedes

his Life, so that 'tis the most excellent and useful Lesson, (we can learn;) to obey those, who are set over us, tho' they are less furnish'd with Authority and Re-

putation.

I

n

0

d

ng

15.

ES

ce

flo

Ti-

(d)

on,

ns,

use

mo-

ule

Tis

af-

nost

the

o be

very

ver-

in a all

his

For 'tis absurd, that a Theodorus or a Polus, the Principal Actor in a Tragedy, should often obey an hir'd Player, whose Part has not above three Words in it, and speak humbly to him, because he wears a Diadem and a Scepter; and that in real Actions, and in the Government of the State, a rich and mighty Man should undervalue and contemn a Magistrate, (because) simple and poor, injuring thus, and degrading the Dignity of the Common-weal by his own; whereas he should rather by his Reputation and Authority have increas'd and advanc'd that of the Magistrate; As in Sparta the Kings role up out of their Thrones to the Ephori, and whoever else were sent for by them, did not slowly obey, but running hastily, and with speed thro' the Forum, gave a Pattern of Obedience to their Fellow Citizens, whilst they glory'd in honouring the Magistrates; not like to some ill bred and barbarous Persons, who, priding themselves in the abundance of their Power, attront the Judges of the public Combats, revile the Directors of the Dances in the Bacchanals, and deride military Commanders, and those, that preside over the Exercises of Youth; neither knowing nor understanding, that to honour, is sometimes more glorious than to be honour'd. For to a Man of great Authority in a City, his accompanying and attending on the Magifirate is a greater Grace, than if he were himself accompany'd and attended on by him; or rather this indeed brings Trouble and Envy; but that real Glory, and such, as proceeds from (Kindness and) Good-will. And (fuch a Man,) being feen sometimes at the Magistrate's Door, and faluting him first, and giving him the middle Place (or upper hand) in walking, does without taking any thing from himself, add Ornament to the City. 'Tis also a popular thing, (and wins greatly on the Multitude,) to bear (patiently) the Reproaches and Indignation of a Magistrate, saying either with Diomedes,

\* Great Glory soon will follow this; -\* Iliad. I. 4.

or this (which one sometime said) of Demosthenes, but a Lawgiver, or a Director of public Dances, or a wearer of a Diadem; let us therefore lay aside our Revenge for a time. For either we shall come upon him, when he is dismis'd from his Office, or shall by delaying gain a Ceffation of Anger.

XX. He consequently treats of the Duty of good Subjects in a regulated State, and how they ought to help their Magistrates, and profit the Public.

Indeed one should in Diligence. Providence and Care for the Public, always strive with every Magiffrate, advising them, if they are gracious and well behav'd, of fuch things as are requifite, and telling

them, and giving them (Opportunities to put in practice, or) to make use of such things, as have been rightly counselled, and helping them to advance the common Good; but if there is in them any Sloth, Delay, or ill Disposedness to Action, then ought one to go himself and speak to the People, and not to neglect or omit the Public, on pretence that it becomes not one Magistrate to be curious, and play the Busy-Body in

7. Because the general Law authorizes him who does what is just.

another's Province. For the Law always gives the first Rank in Government to him, who does what is just, and knows what is conveni-

ent. There was, fays Xenophon, one in the Army, who was neither General, nor inferior Commander, but who by his Skill in what was fit, and Boldness in attempting, raifing bimself to command, preserv'd the Grecians. Now of all Philopemen's Guests this is the most illustrious, that Agis having surpriz'd Messena, and the General of the Aclaians being unwilling, and fearful to go and rescue it, he, with some of the forwardest Spirits, did, without (expecting) a Commission, make an Assault and

2. Yet on condition that no Novelty be attempted, unless in Cases of Ne-cessity or great Impor-

recover it. Yet are not Innovations to be attempted on every light or trivial Occasion; but either in Cases of Necessity, as did Philopamen, or for the performance of some honourable Actions, as did Epaminondas, when he

contin was all Laconi When Occafie Accufa Gallant (we ha The Fason, which I when h That th to be un be a ma arrogate

> But wk A little

Precept,

small th

when th

will be e

or conni

customs

themfelve

Sometime and sporti as in the Sacrifices Games, an fometimes pals by the the Facult ing like a nle, but h forcibly m

con-

<sup>\*</sup> The Office of

continu'd in the Baotarchy \* four Months longer than was allow'd by the Law, during which he brake into Laconia, and perform'd the Actions about Messena. Whence, if any Complaint or Accusation shall on this Occasion happen, we may in our Defence against such Accusation, plead Necessity, or have the Greatness and Gallantry of the Action, as a Comfort for the Danger, (we have been expos'd to.)

There is recorded a faying of Jason, Monarch of the Thessalians, which he always had in his Mouth, when he outrag'd or molested any,

n

n

e

e-

or

ne

in

1-

0-

at

11-

by

ai-

of

nat

ine

cue

th-

ind

va-

ght

rin

e of he

on-

XXI. He returns to his Difcourse, and contemning Jafon's Tyrannical Saying, shews, in what things a Magistrate may gratily his People.

That there is a Necessity for those to be unjust in small Matters, who will act justly in great ones. Now that Speech one may presently discern to be a masterly one, (proceeding from him, who would arrogate all Powerto himself.) But more political is this Precept, to gratify the Populacy with the passing over small things, that we may oppose and hinder them, when they are like to offend in greater. For he that will be exact and earnest in all things, never yielding or conniving, but always severe and inexorable, accustoms the People to strive obstinately, and behave themselves perversly towards him.

But when the Waves leat high, the Helm should be A little flackned,

Sometimes by unbending himself, and sporting graciously with them, as in the (celebrating of Festival) Sacrifices, (assisting at public)

i. By accommodating himfelf to little People, when the public Interest is not concern'd.

Games, and (being a Spectator at the) Theatres, and fometimes by feeming neither to fee nor hear, as we pass by the Faults of such Children in our Houses; that the Faculty of freely chastising and reprehending, being like a Medicine, not antiquated or debilitated by use, but having its full Vigor and Authority, may more forcibly move and operate on the Multitude in matters

<sup>\*</sup> The Office of Chief Magistrate among the Bestians.

of greater Importance. Alexander, being inform'd, that his Sifter was too familiarly acquainted with a certain handsome young Man, was not displeas'd at it, but faid. That fhe also must be permitted to have some Enjoyment of the Royalty; acting in such his Concession, neither rightly, nor as beseem'd himself; for the Diffolution and difhonouring of the State ought not to be esteem'd an Enjoyment. But a (good) Statesman will not to his Power permit the People to injure (any private) Citizens, to confiscate (unjustly) other Mens Estates, or to share the public Stock amongst them; but will by perswading, instructing, and threatning, oppugn fuch irregular Defires, by the feeding and increasing of which, those, who were about Cleon, caus'd many a stinging Drone, as Plato says, to breed in the City. But if the Multitude, taking occasion from fome (folemn) Feast of the Country, or the Veneration of some God, shall be inclin'd, either to exhibit fome Shew, to make fome small Distribution, to bestow some courteous Gratification, or to perform some other Magnificence, let them in fuch Matters have an Enjoyment both of their Liberality and Abundance. For there are many (Examples of) such things in the Governments of Pericles and Demetrius: And Cimon adorn'd the Market-place by planting Rows of Plane-

2. By withdrawing them discreetly and with Sweetness from some great Danger. A fit Similitude.

Trees, and making of Walks. Cato also, seeing the Populacy in the Time of Catiline's Conspiracy put in a Commotion by Casar, and dan-

gerously inclin'd to (make) a Change in the Government, perswaded the Senate to decree some Distributions of Money amongst the Poor, and this, being done, appeared the Tumult, and quieted the Sedition. For, as a Physician, having taken (from his Patient) great store of corrupt Blood; gives (him) a little innocent Nourishment; so a Statesman, having taken (from the People) some great thing, which was either inglorious or prejudicial, does again by some small and courteous Gratuity, still their morose and complaining Humour. Tis not amis also dextrously to transfer, what is defred by the People, to other useful things, as Demades did.

did, Man the . Alex for t dy, fo every rathe your o ing th dend, For t canno use o was re fion in tion to to fix there a faid, above manne by joy and th ding th cent S gether. Propos are first tor fo tl

> But v Matter, Struggli ken in i the momildeft

break t

<sup>\* &#</sup>x27;Ao'

did. when he had the Revenues of the City under his Management: For they, being bent to fend Gallies to the Assistance of those, who were in Rebellion against Alexander, and commanding him to furnish out Money for that purpose, he said to them; You have Money ready, for I have made Provision against the Bacchanals, that every one of you may receive half a Man; but if you had rather have it employ'd this way, make use, as you please, of your own. And by this means taking them off from fending the Fleet, left they should be depriv'd of the Dividend, he kept the People from offending Alexander. For there are many prejudicial Things, to which one cannot directly put a Stop, but must for that end make use of turning and winding; As did Phocion, when he was requir'd at an unfeafonable time to make an Incursion into Bæotia. For he immediately caus'd Proclamation to be made, that all from \* fourteen years of Age to fixty, should (prepare) to follow him, and when there arose upon it a Mutiny amongst the old Men, he said, There is no hardship put upon you, for I, who am above fourscore years old, shall be your General. In this manner also is the sending of Embassies to be put off, by joyning in the Commission, such as are unprepar'd, and the raising of unprofitable Buildings, by bidding them contribute to it, and the following of undecent Suits, by ordering the Profecutors to appear together, and go together from the Court. Now the Proposers and Inciters (of the People) to such Things, are first to be drawn and affociated for the doing them; for so they will, either by their shifting it off, seem to break the Matter, (themselves had propos'd;) or by their accepting of it, have their Share in the Trouble.

But when some great and useful Matter, yet such as requires much Struggling and Industry, is to be taken in hand, endeavour to choose

XXII. With what Persons the Magistrate ought to be accompany'd in executing Affairs of Consequence.

the most powerful of your Friends, or (rather) the mildest of the most Powerful, for they will least thwart

e

d

d,

n

ex-

to.

ne

an :e.

he

1073

1e-

a-

he

put

an-

bu-

me,

For,

reat

cent

the

ious

eous

our.
s de-

did

<sup>\*</sup> Ag hers from their Puberty.

you, and most co-operate with you, having Wisdom without a contentious Humour. Nevertheless, throughly understanding your own Nature, you ought in that, for which you are naturally less fit, rather to make choice of fuch, as are of fuitable Abilities, than of fuch, as are like your felf; As Diomedes when he went (forth) to fpy, passing by the Valiant, took (for his Companion) one, that was prudent (and cautious.) For thus are Actions better counterpois'd, and there is no Contention bred betwixt them, when they defire Honour from different Vertues and Qualities. If therefore you are your felf no good Speaker, choose for your Affistant on the Bench, or your Companion in an Embassy, an eloquent Man, as Pelopidas did Epaminondas; if you are unfit to perswade and converse with the Multitude, being too high minded for it, as was Callicraditas, take one that is gracious and courtly; if you are infirm of Body, and unable to undergo Fatigues, make choice of one who is robust, and a Lover of Labour, as Nicias did of Lamachus. For thus did Geryon become admirable, having many Legs, Hands and Eyes, which were all govern'd by one Soul. But it is in the Power of Statelmen by conferring together, if they are unanimous, not only their Bodies and Wealth, but also their Fortunes, Authorities and Vertues, to one (common) use, to perform the same Action with greater Glory than any one Person; not as did the Argonauts; who having left Hercules, were necessitated to have recourse to Female Subtilties, and be subject to Enchantments and Sorceries, that they might fave themselves, and steal away the Fleece.

XXIII. Of what Vices a Magistrate ought to beware.

1. Of Avarice.

Menindeed entring into some Temples, leave their Gold without; but Iron, that I may speak my mind in a Word, they never carry into any.

Since then the Tribunal is a Temple common to Jupiter the Counsellor, and Protector of Cities; to Themis or Equity, and Dice or Justice, from the very Beginning, before thou entrest into it, stripping thy Soul of Avarice, and the Love of Wealth, cast them into the Shops of Bankers and Usurers.

efteem nageme der) G ing hin ness, to Bribe-t justice. cerning tion, t Coveto For it is being b in fuch the Pec their Pr to be n advis'd. our Inf People. them a peculia Souls, Vertue, Stock, o derate o felves u fincere, is still of our weal; painted what is (the Sta mended whom i by who

Manner

erected,

Statue is

## - And from them turn thy felf,

esteeming him, who heaps up Treasures by (the Management of) public Affairs, to rob the Temples, (plunder) Graves, and (steal) from his Friends, (and enriching himself) by Treachery, and bearing of false Witness, to be an unfaithful Counsellor, a perjur'd Judge, a Bribe-taking Magistrate, and in brief, free from no Injustice. Whence 'tis not necessary to say much concerning this Matter. Now Ambition, the' it is more specious than

Covetousness, brings yet no less Plagues into a State. For it is (usually) more accompany'd with Boldness, as being bred, not in slothful and abject Spirits, but chiefly in such, as are vigorous and active; and the Vogue of the People, frequently extolling it, and driving it by their Praises, renders it thereby headstrong, and hard

to be manag'd. As therefore Plato advis'd, that we should even from our Infancy inculcate into young

A Remedy against Ambi-

People, that 'tis not fit for them to wear Gold about them abroad, nor yet to be Possessor of it, as having a peculiar (Treasure) of their own, immixt with their Souls, anigmatically, as I conceive, infinuating the Vertue, propagated in their Natures from the Race (or Stock, of which they are descended;) so let us also moderate our Ambition, by faying, that we have in our selves uncorrupted Gold, (that is,) Honour unmix'd (or fincere,) and free from Envy and Reprehension, which is still augmented by the Discourse and Contemplation of our Acts and Guests of the Service of the Commonweal; Wherefore we stand not in need of Honours painted, (carv'd,) cast, or engraven in Brass, in which, what is most admir'd, frequently belongs to another. For (the Statue of) a Trumpeter or Halbardier is not commended (or esteem'd) for (the Sake of the Person,) whom it is made (to represent,) but (of the Workman,) by whom it is made. And Cato, when Rome was in a Manner fill'd with Statues, would not fuffer his to be erected, faying, I had rather Men should ask, why my Statue is not fet up, than why it is. For fuch things are fubje&

it

a

er

7(

fubject to Envy, and the People think themselves oblig'd to those, who have not receiv'd them, whereas those, who have receiv'd them, are (esteem'd) burthensom, as feeking (public) Employs for a Reward; For as he does no great or glorious Act, who having without Danger fail'd along the (Gulf) Syrtis, is afterwards cast away in the Harbour: fo he, who having kept himself fafe in passing thro' the Treasury, and the (Management of the) public Revenues, is caught with a Prefidency, or a Place in the \* Prytaneum, dashes not only against an high Promontory, but is likewise drown'd. He then is best, who desires none of these things, but fhuns and refuses them all. But if perhaps it is not easy wholly to decline a Favour or Testimonial of the Peoples Amity, when they are fully bent to bestow it, as on those, who have in the Service of the State contended not for Silver or Prefents, but have fought a Fight truly facred and deserving a Crown, let an Inscription, a Tablet, a Decree, or a Branch (of Lawrel or Olive) fuffice, such as Epimenides receiv'd out of the Acropolis (or Castle of Athens) for having purify'd the City. So Anaxagoras, putting back the other Honours, that were given him, defir'd, that on the Day of his Death, the Children might have leave to play and intermit their Studies; and to the seven Persians, who kill'd the Magi, 'twas granted, that they and their Posterity should wear their Tiara, or Turbant on the Fore-part of the Head; for this it feems, they had made the Signal, when they went about that Attempt. The Honour also, which Pittacus receiv'd, had something political; for being bid to take what Portion he would of the Land he had gotten for his Citizens, he accepted as much as he could reach with the Cast of his Dart; So Cocles the Roman, took as much, as he himself, being Lame, could plow in a Day. For the Honour should not be a Recompence of the Action, but an Acknowledgment, that it may continue also long, as those did

Statue eaten all pu of De Cham gone i only for the gr pence Honor

which

which
Whose
I speak
as Emp

spise t

are lik

Nov

Will a fully) Glory 1 critus W Dogs, Huntin pleafan up in o wards o shew'd Poet rel had to Bees wo those w them to and driv fmother with sh

collaring

is nothifubmissis Will, an

<sup>\*</sup> A Place in the Castle of Athens, where those who had done the State any singular Service, had their Diet at the Cities Cost, which was an extraordinary Honour.

Which

which we have mention'd. But of the three hundred Statues, erected to Demetrius Phalereus, not one was eaten into by Rust, or cover'd with Filth, they being all pull'd down, whilst himself was yet alive; and those of Demades were melted into (Close-stool-pans and) Chamberpots. Many other Honours also have undergone the like Fate, being regarded with an ill Eye, not only for the Wickedness of the Receiver, but also for the greatness of the Gift. A Moderation in the Expence is therefore the best and surest Preservative of Honours; for such as are great, immense and ponderous, are like to unproportion'd Statues, soon overthrown.

Now I here call those Honours,

which the People,

t

ľ,

a

1-

el

e

10

rs,

15

n-

10

ir

ne

de

he

ng

ild

pt-

rt;

ing

u'd

-WC

did

State traor-

hich

Whose Right it is, so name; with them I speak;

XXIV. A Statesman should not despise Glory or true Honour; and how he is to govern himself in that Respect.

as Empedocles has it; fince a wife Statesman will not defpise true Honour and Favour, consisting in the good Will and (friendly) Disposition of those, who (gratefully) remember (his Services) nor will he contemn Glory by shunning to please his Neighbours, as Democritus would have him. For neither is the Fawning of Dogs, nor the Assection of Horses to be rejected by Huntsmen and Jockeys, nay, it is both profitable and pleasant to breed in those Animals, which are brought up in our Houses, and live with us, such a Disposition towards ones self, as Lysimachus's Dog

shew'd to his Master, and as the \* \* Homer.

Poet relates Achilles's Horfes to have

had towards Patroclus. And I am of Opinion, that Bees would fare better, of they would make much of those who breed them, and look after them, and admit them to come near 'em, than they do by stinging them, and driving them away; for now they punish them, by smothering them with Smoak; so they tame unruly Horses with short Bits; and Dogs that are apt to run away, by collaring them, and fastning them to Clogs. But there is nothing which renders one Man so obsequious and submissive to another, as the Considence of his good Will, and the Opinion of his Integrity and Justice:

Wherefore Demosthenes rightly affirm'd, that the greatest Preservative of States against Tyrants, is Distrust. For the Part of the Soul, by which we believe, is most apt to be caught. As therefore Cassandra's Gift of Prophecy was of no Advantage to the Citizens of Troy, who would not believe her ;

† The God (fays she) would have me to foretel, Things unbeliev'd ; for when the People well, Have smarted, groaning under Pressures sad, They stile me wife, till then they think me mad.

So the Confidence the Citizens had in Archytas, and their good Will towards Battus, were highly advantagious to these, who would make use of them, thro' (the good) Opinion, they had of them.

XXV. The two principal Advantages, in which a Magistrate may glory, and by which he ought to think himself honour'a, are, That the People confide in him: and that they love him, and wish him well.

Now the first greatest Benefit, which is in the Reputation of Statesmen, is the Confidence, (that is had in them,) giving them an Entrance into Affairs; and the second is, that good Will of the Multitude is an Armour to the good, against

those that are envious and wicked; for,

As when the careful Mother drives the Flies From her dear Babe, which sweetly sleeping lies,

it chases away Envy, and renders the Plebeian equal in Authority to the Noble Man, the Poor Man to the Rich, and the Private Man to the Magistrates; and in a Word, when Truth and Vertue are joyn'd with it, 'tis a strange and favourable Wind, (directly carrying Men) into Government. And (on the other fide) behold and

Examples shewing how prejudicial the ill will of the People is to a Governor; and on the contrary, how serviceable their Amity.

learn by Examples the mischievous Effects of the contrary Disposition. For those of Italy slew the Wife and Children of Dionysius, having first violated and polluted them with

their ter'd when the Ba indeed coming cultly : being c an equ to him. laris, n Garmen But the this Day That is is by Ci Man for nam'd H nials of plays, L teries of flowing ! that prese

He ther People w which fir them, ver the Multit er by recei that they c great Expe Arrogant, away fome to act fordi when there hate a rich they do a attributing them, but

the Enjoyment, the had promifed him, when he bestow'd on her the Gift of Prophecy. their

reattruft. moft Prowho

, and antathro'

nefit, n of (that n Encond itude

ainst

al in ich, ord, inge into and

ous ion. Tife ring vith

ei

their Lusts, and afterwards burning their Bodies, scatter'd the Ashes out of the Ship into the Sea. But when one Menander, who had reign'd graciously over the Bactrians, dy'd afterwards in the Camp, the Cities indeed by common Consent celebrated his Funeral; but coming to a contest about his Relicks, they were difficultly at last brought to this Agreement, that his Ashes being distributed, every one of them should carry away an equal Share, and they should all erect Monuments to him. Again, the Agrigentines, being got rid of Phalaris, made a Decree, that none should wear a blue Garment; for the Tyrants Attendants had blue Liveries. But the Persians, because Cyrus was Hawk nos'd, do to this Day love such Men, and esteem them handsomest. That is of all Loves the strongest and divinest, which is by Cities and States born to any Man for his Vertue. But those falsenam'd Honours, and false Testimo-On what this good Will is to be grounded.

nials of Amity, which have their Rife from Stageplays, Largesses and Fencings, are not unlike the Flatteries of Whores; the People always with Smiles beflowing an unconstant and short-liv'd Glory on him,

that presents them, and gratifies them.

He therefore, who first said, The leople were overthrown by him, which first bestow'd Largesses on

XXVI. Of the Magistrates Largesses to the People, and how they ought to be regula-

them, very well understood, that the Multitude lose their Strength, being render'd weaker by receiving. But these Bestowers must also know, that they destroy themselves, when purchasing Glory at great Expences, they make the Multitude Haughty and Arrogant, as having it in their Power to give and take away some very great Matter. Yet are we not therefore to act fordidly in the Distribution of Honorary Presents when there is Plenty enough. For the People more hate a rich Man, who gives nothing of his own, than they do a poor Man, that robs the public (Treasury) attributing the former to Pride, and a Contempt of them, but the latter to Necessity. First, therefore,

let

## Political Precepts.

g. Let the Magistrate make the Largess of his own accord, and without pretending to any Recompence. 2. For an honest Occasion. 3. Without going in debt and exposing himself to Derision.

let these Largesses be made Gratis, for so they more oblige the Receivers, and strike them with Admiration: Then, on some Occasion, that has an handsome and laudable Pretence, with the Honour of some God, wholly drawing the People to

Devotion: For fo there is at the same time bred in them a strong Apprehension and Opinion, that the Deity is great and venerable, when they fee those, whom they Honour, and highly esteem, so bountifully and readily expending their Wealth upon their Honour. As therefore Plato forbad young Men, who were to be (liberally) educated, to learn the Lydian and Phrygian Harmony; one of which excites the mournful and melancholly part of our Soul; whilft the other increases its Inclination to Pleasure and sensual Delight; so do you, as much as possible you can, drive out of the City all fuch Largesses, as either foster and cherish Brutality and Savageness, or Scurrility and Lasciviousness; and if that cannot be, at least shun them, and oppose the Many, when they defire fuch Spectacles; always making the Subjects of our Expences useful and modest, having for their End, what is good and necessary, or at least what is pleasant and acceptable, without any Prejudice or Injury. But if your Estate be but indisterent, and by its Center and Circumference confin'd to your necessary use, 'tis neither ungenerous nor base to confess your Poverty, and give place to such, as are provided for those honorary Expences, and not, by taking up Money on Usury, to render your self at the fame time both miserable and ridiculous by such Services. For they, whose Abilities fall short, cannot well conceal themselves, being compell'd either to be troublesome to their Friends, or to court (and flatter) Ulurers, fo that they get not any Honour or Power,

but rather Shame and Contempt by fuch Expences. 'Tis therefore always ufeful on fuch Occasions, to

call to mind Lamachus and Phocion. For Phocion, when

when thim, and not was stand down in Money mon, who cause of chion of the fess one thority if they

chiefly
Occasio
felf on
gainst w
being h
Race n
Tables
be like
Vertue
in which
but also

putation A Si

For a go discreet

His Fi but is ( teous, a to all, ha as a Po will mal

ness, no

when the Athenians at a solemn Sacrifice call'd upon him, and often importun'd him to give them something, said to them, I should be asham'd to give to you, and not pay this Callicles; pointing to an Usurer, who was standing by. And as for Lamachus he always put down in his Bill of Charges, when he was General, the Money laid out for his Shoes and Coat. And to Hermon, when he refus'd the Undertaking of an Office because of his Poverty, the Thessalans ordain'd a Punchion of Wine a Month, and a Bushel and an half of Meal every four Days. 'Tis therefore no Shame to confess one's Poverty, nor are the Poor in Cities of less Authority than those, who feast and exhibit public Shews, if they have but gotten freedom of Speech, and Reputation by their Vertue.

A Statesman ought therefore chiefly to moderate himself on such Occasions, and neither being himself on foot, go into the Field against well-mounted Cavaliers, nor

e

n

S

0

(e

ys

ít,

or

ny

e-

to

re

11-

he er-

101

be

er)

er,

by

al-

to

ion,

hen

XXVII. That the People must not be managed by supersuous Expenses but by Vertue, Prudence and Eloquence.

being himself poor, vie with those, that are rich, about Race matches, Theatrical Pomps and (magnificent) Tables (and Banquets;) but (should rather strive to be like) those, who endeavour to manage the City by Vertue and Prudence, always joyn'd with Eloquence; in which there is not only Honesty and Venerableness, but also a Gracefulness and Attractiveness,

Far more to be desir'd than Croesus's Wealth.

For a good Man is neither infolent nor odious, nor is a discreet Person singularly self-conceited,

Nor with a look severe walks be amongst, His Fellow Citizens:

but is (on the contrary) first courteous, affable, and of easie access to all, having his House always open, as a Port of Refuge to those that will make the factor and Commission

A curious Description of a Statesman, who has Honour and Duty in Recomendation.

will make use of him, and shewing his Care and Kindness, not only (by being assistant) in the Necessities and Affairs of those, that have recourse to him, but also also by condoling with those, that are in Adversity, and congratulating and rejoycing with fuch, as have been fuccessful; neither is he troublesome or offensive by the Multitude and Train of Domestics, attending him at Bath, or by taking up of Places on the Theatres, nor remarkable by things invidious for their Luxury and Sumptuousness; but equal and like to others in his Cloaths, Diet, Education of his Children, and the Garb and Attendance of his Wife, as defiring in his Comportment and Manner of Living to be like the rest of the People; then he exhibits himself an intelligent Counfellor, an unfeed Advocate and courteous Arbitrator between Men and their Wives, and Friends at variance amongst themselves; not spending a small part of the Day for the Service of the Common-weal at the Tribunal, or in the Hall of Audience, and employing all the rest, and the whole Remainder of his Life, in drawing to himself of every fort Negotiations and Affairs, as the North-east Wind, call'd Cacias, does the Clouds; but always employing his Cares on the Public, and reputing Polity, (or the Administration of the State) as a busie and active Life, and not, as 'tis commonly thought, an easie and idle Service; he does by all these, and such like things, turn and draw the Many, who fee that all the Flatteries and Enticements of others are but spurious and deceitful Baits, when compar'd to his Care and Providence. The Flatteries indeed of Demetrius vouchsaf'd not to give the other Potentates of his Time, amongst whom Alexander's Empire was divided,) the Title of Kings, but stil'd Seleucus Master of the Elephants, Lysimachus Treasurer, Ptolomaus Admi-

What Opinion those Men incur, who in Matters of Government are guided by any other Affection, than that of the Public. ral, and Agathocles Governor of the Isles. But the Multitude, tho' they may at the beginning reject a good and prudent Man, yet coming afterwards to understand his Veracity,

and (the Sincerity of his) Disposition, esteem him a public spirited Person and a Magistrate; and of the others, they think and call one a Dancing-master, a second a Feaster, and a third a Master of the Exercises. Moreover, as at the Banquets made by Callias, or Alcibiads,

biades
Eyes
Ifment
Nicera
minona
the Sta
confid
Glory,
quetin
short t
Plays a

or wort

Keepin look or and in l most H Noise; of the city of Tranqui the rest der, wh who, w to neithe infamou Beginnin ness to F the Parts the Tem powerful. and in a dition, n a while b that there found, an thither flo and paffes are in an 1 being utte Necessity :

biades, Socrates only is heard, and to Socrates all Mens Eyes are directed; so in (found and) healthy States Ismenias bestows Largesses, Lichas makes Suppers, and Niceratus gives Masks (or Enterludes;) but 'tis Epaminondas, Aristides and Lysander that govern, manage the State, and lead forth the Armies. Which if any one considers, he ought not to be dejected or amaz'd at the Glory, gotten amongst the People from Theatres, Banqueting-Halls and public Buildings; fince it lasts but a short time, being at an End, as soon as the Prizes and Plays are over, and having in them nothing honourable, or worthy of Effeem.

Those, that are verst in the Keeping and Breeding of Bees, look on that Hive to be healthieft and in best Condition, where there's

1

d

is

e

is

ne

i-

us

at

art

he

ng

in

ind

the

lic,

ite)

nlv

all

my,

hers

d to

De-

s of

livi-

er of

dmi-

fthe

they good

after-

acity,

him

f the

a fe-

reiles. Alci-

bindes

XXVIII. Of Seditions and Civil Wars, and how a good Magistrate ought to govern himself in them.

most Humming, and which is fullest of Bustle and Noise; but he, to whom God has committed the Care of the rational and political Hive, reputing the Felicity of the People to confift chiefly in Quietness and Tranquillity, will receive, and to his Power imitate the rest of Solon's Ordinances; but will doubt and wonder, what it was, that induc'd him to decree, that he, who, when there arises a Sedition in the City, adheres to neither Party, should be reputed

infamous. For in the Body, the with one Party to ruine Beginning of its Change from Sick- the other. ness to Health, is not wrought by

the

the Parts, that are infected with the Disease; but when the Temperature of fuch Parts, as are found, growing powerful, drives away what is contrary to Nature; and in a State, where the People are disturb'd by a Sedition, not dangerous and mortal, but which will after a while be (compos'd and) allay'd, 'tis of necessity, that there be a Mixture of much, that is uninfected and found, and that it continue and co-habit in it. For thither flows from the Wife what is fit (and natural,) and passes into the Part that is diseas'd. But when Cities are in an universal Commotion, they are in Danger of being utterly destroy'd, unless being constrain'd by some Necessity and Chastisement from abroad, they are by the Force of their Miseries reduc'd to Wisdom. Yet does it not become you in (the time of) a Sedition to sit, as if you were neither sensible nor forry, praising your own Unconcernedness, as a quiet and happy Life, and taking delight in the Errors of others. But on such Occa-

2. He ought to fpeak to both Parties, without joyning with either, to help them in common, and bring them to Agreement. 3. He ought to prevent Sedition.

fions chiefly should you put on the Buskin of Theramenes, and conferring with both Parties, joyn your self to neither. For you will not seem a Stranger by not being a Partaker in Injustice, but a common

Friend to them all by your Affistance; nor will you be envy'd for your not fharing in the Calamity, when you appear equally to condole with every one of them. But the best is by your providential Care to prevent the raising of any Sedition, and in this consists the greatest and most excellent Point, as it were, of the Political Art. For you are to consider, that the greatest Benefits a City can enjoy, being Peace, Liberty, Plenty, Abundance of Men, and Concord, the People have at this Time no need of Statesmen for the procuring of Peace; fince all War, whether with Greeks or Barbarians, is wholly taken away, and banish'd from us. As for Liberty, the People have as much as the Emperors think fit to grant them, and more perhaps would not be expedient. Now fuch is the unenvy'd Plenty of the Earth, and the kind Temper of the Seasons, as being feen by a prudent Man, as alfo,

How Wives by bringing forth like Children, make Their Husbands happy,——

He will have nothing more to do, but to beg of the Gods the Preservation and Safety of what is born and produc'd to his Fellow-Citizens.

XXIX. The last Instruction be gives to bim, who manages state Afairs, is, that be procure the Continuance of Peace and Union amongst his Fellow-bitizens.

There remains therefore to a Statesman, of all those Things that are subject to his Charge, this alone, which is inferior to none of the other Benefits, the keeping of

those who are Co-inhabitants [of the same City] in perpetual Concord and Friendship, and the taking away

of all which fo con as if I equall appear pass b conque politio that by they go He sha apart, Affairs and to Contes what A Conque Decree where; yet hav Conflag not freq publick Candle] or the great Fi in a Sta public . from pri the pub. becomin and prev of them others m from Inc fin'd am felf oug

others, t

public o

lected, a

loes

, 28

vour

ta-

cca-

a the

nfer-

your

Inot

Par-

mon

u be

you

iem.

vent

the

Po-

itest

len-

ave

ot

ari-

rors

t be

the

ing

the

and

hat

1-

of

of

in

ay

of all Contentions, Animofities and Heart-burnings. In which he shall, as in the Differences between Friends, so converse with the Party appearing to be most injur'd, as if he himself seem'd also a Sharer in the Injury, and equally offended at it, endeavouring afterwards fo to appease him, by shewing him, how much those, who pass by Injuries, excel such as strive to contend and conquer, not only in good Nature and Sweetness of Difposition, but also in Prudence and Magnanimity; and that by remitting a little of their Right in small Matters, they get the better in the greatest and most important. He shall afterwards admonish them both in general and apart, instructing them in the Weakness of the Grecian Affairs, which 'tis better for intelligent Men to enjoy, and to live in Peace and Concord, than to engage in a Contest, for which Fortune has left no Reward. For what Authority, what Glory is there remaining for the Conquerors? What Power is there, which the leak Decree of a Proconful cannot abolish, or transfer elsewhere; and which tho' it should continue, would not yet have any Thing worth our Pains? But fince, as a Conflagration [in a Town] does

not frequently begin in facred and publick Places; but a Lamp [or Candle] negligently left in an House,

A Similitude shewing the Source of most Seditions and Civil Wars.

or the burning of a little Trash or Rubbish, raises a great Fire, and works a common Mischief: So Sedition in a State is not always kindled by Contentions about public Affairs, but oftentimes the Differences arifing from private Concerns and Jangles, being propagated into the public, have disturb'd a whole City; 'tis no less becoming a Statesman to remedy and prevent all these; so that some What Remedies are to

of them may never have any Being,

be apply'd to them. others may quickly be extinguish d, and others hindred from Increase, or taking hold of the public, and confin'd amongst the Adversaries themselves. And as himfelf ought to take care for this, so should he advertise others, that private Disturbances are the Occasion of Public ones, and little of great ones, if they are neglected, and fuffer'd to proceed without taking Care to

apply fit Remedies to them in the Beginning. In this manner is the greatest [and most dangerous] Disturbance that ever A notable Example in

hapned in Delphi, said to have been

occasion'd by Crates, whose Daughter, Orgilaus, the Son of Phalis being about to marry, it hapned that the Cup they were to use in the Hipousals, brake asunder of it self; which he taking for an ill Omen, left his Bride, and went away with his Father. Crates a little after, charging them with taking away a certain golden Vessel, us'd in the Sacrifices, caus'd Orgilaus and his Brother, unheard, to be precipitated from the Top of a Rock to the Bottom, and afterwards slew several of their most intimate Friends, as they were at their Devotions in the Temple of Providence. After many fuch things were perpetrated, the Delphians, putting to Death Crates and his Companions in the Sedition, out of their Estates, which they call'd Excommunicated, built the Temples in the lower part of the Town. In Syra-

cuse also there were two young Another Example of two Men, betwixt whom there was an Syracufians.

extraordinary Intimacy, one of which, having taken into his Custody his Friend's Catamite, vitiated him in The other at his Return, by Way of Retaliation, debauch'd his Companion's Wife. Then one of the ancient Senators, coming into the Council, pro pos'd the banishing of them both, before the City wa ruin'd, by their filling it with Enmity, [and engaging] in Factions] on their Account. Yet did not he prevai but a Sedition arising on this Occasion, by very great Ca lamities overturn'd a most excellently constituted Con monweal. You have also a Domestical Example in the Enmity between Pardalus and Tyrrhenus, which was ted little of destroying Sardis, by embroiling it in R volt and War on little and private Differences. Statesman therefore is not to slig the little Offences and Heart-but ings, which as [Diseases] in a B

dy, pass speedily from one to all

ther, but to take them in han suppress and cure them. For as C

He concludes from the fore-mention'd Examples, that the Beginnings of Evils mult be prevented and extinguish'd because, teaching the Mesas attain casily to this.

fays, b made li there is the fhe Differen first Im contend work Sh as they those w there m being fo fuch Sui best to n simple P Matters, Malice : and pub lelf with others al lic Matt are foon chiefs.

完完全符

Which a those

Tranfla

Autobulus,

That he Minds of nd Spirit al Indigr olden'd th 1

n

it

e,

er,

el,

un-

cto

nost

the

per-1 his

hich n the

Syra-

young vas an

taken

him in

of Reien one

il, pro City wa aging!

prevail

reat Ca ed Con ole in th

ich war it in R ences.

t to flig

eart-but

in a B

ne to an

in han

For as C

fays, by Attention and Carefulness great Matters are made little, and little ones reduc'd to nothing. Now there is no better Artifice of inuring Men to this, than the shewing himself easily pacify'd in his own private Differences, perfifting without Rancor in Matters of the first Importance, and managing none with Obstinacy, contending Wrath, or any other Passion, which may work Sharpness or Bitterness in necessary Disputes. For as they bind certain round Muffles about the Hands of those who combate at Buffets, that in their Contests there may not arrive any fatal Accident; the Blows being foft, and fuch as can do no great Harm: So in fuch Suits and Processes with ones Fellow-Citizens, 'tis best to manage the Dispute by making use of pure and simple Pretences, and not by sharpning and empoisoning Matters, as if they were Weapons, with Calumnies, Malice and Threats, to render them pernicious, great and public. For he, who in this manner carries himfelf with those with whom he has Affairs, will have others also subject to him. But Contentions about public Matters, where private Grudges are taken away, are foon appeas'd, and bring no difficult or fatal Mifchiefs.

Which are the most crafty, Water-Animals, or those Creatures that breed upon the Land?

Translated from the Greek, by John Phillips, Gent.

thobulus, T Eonidas being ask'd the question what he I thought of Tyrtaus? Made answer, hat he was a good Poet to beautifie and adorn the linds of young Men: As a Person who by the Vigor nd Spirit of his Poetical Raptures kindl'd that wrath-Indignation, and Ambition of Honour, which emolden'd them in combat to the Contempt of Death and

Dan-

Danger. Which makes me afraid, my dearest Friends, least the Encomium of Munting, yesterday recited, may have enslam'd our young Gentlemen beyond the bounds of Moderation, so as to deem all other Things fruitless and of little worth, while they rendezvouze from all Parts to this Exercise. So much the rather, because I my self, when I was but very young, even beyond the Strength of my Age, seem'd to be more than became me addicted to this Sport, and to be over desirous with Phadra in Euripides,

With Hounds and Horn and merry Hollow, The spotted Hart and Hind to follow.

So did that Discourse affect me, fortify'd with many and

probable Arguments.

Soclares. You say very truly, Autobulus. For that same Poet seems to me, to have awaken'd the Force of Rhetoric, for a long time lull'd a-sleep, to gratify the Inclinations of the youthful Gentry, and to make himself their Spring Companion. But I am most pleas'd with him for introducing the Example of single Combatants, from whence he takes Occasion to praise the Sport of Hunting, as being that which for the most part drawing to it self whatever is natural in us, or what we have by use acquir'd, to that delight in Men to sight with single Weapons one against another, affords an evident Prospect of Artisice and daring Courage, endued with Understanding, and encountring brutish Force and Strength: Applauding that of Euripides;

Small is the Nerveless Strength of feeble Man, Yet through the cunning of his reaching Brain, By various Slights and sundry Stratagems: Whatever Land or th' Ocean breeds, be tames.

So ares, that Men at first became insensible and inhumin, having once tasted of Murther, and being all accust mind by Hunting and following the Chase, not only to behold without Remorse, the Wounds and Blood of wild Beasts, but to rejoyce at their being kill'd and slaughtered. Afterwards, as at Athens, some Sycophant was by the

the t of ( till, Men, Citiz Wolf appor the fa Deer, in for grew and P Sophoc as Cat tites, Streng thirsty inflexil whatev Where might a passion, Care of there is on the v Extremi to pais, not only what we of our ( having t were in Reason, for a fair and Cunn breed in termine 1

stand to

the one h

tron of th

nour of be

the thirty Tyrants fet apart for Death, as a proper Object of Capital Punishment, then a Second, and a Third; proceeding by degrees, they feiz'd upon good Men, and at length spar'd not the best and most worthy Citizens; in like manner the first that slew a Bear or a Wolf, obtained applause, then the Ox and Hog were appointed to be killed, under Pretence of having tasted the facred Things that lay before them. Next to them Deer, Hares and Goats were made Use of for Food, and in some Places the Flesh of Sheep, Dogs and Horles grew familiar to human Taste. The tame Goose also and Pigeon, Man's familiar Domestic, according to Sophocles, not for Nourishment, or to asswage Hunger, as Cats and Weefels; but to indulge voluptuous Appetites, were drest and mangl'd to Pieces: Which gave Strength and Vigour to whatever was in Nature bloodthirsty and savage, and rendring the Disposition of Man inflexible to Pity, had almost eras'd out of his Breast whatever was inclinable to Humanity and Mildnels. Whereas on the other side, the Pythagoreans, that they might accustom Men to the Love of Humanity and Compassion, still inculcated into their Minds, a particular Care of being mild and gentle towards Beafts. For there is nothing more powerful than Custom to win upon the wild Affections of Man, and to draw him from Extremity to Moderation. But I know not how it comes to pals, that being enter'd into this Discourse, we have not only forgot the Subject we were yesterday upon, but what we had also this Day agreed to make the Theme of our Colloquy. For yesterday, as you well know, having thrown out a Proposition, That all Creatures were in some manner Partakers of Understanding and Reason, we gave an Occasion to you, young Hunts-men, for a fair Dispute, which of the two excell'd in Craft and Cunning, the Land-Animals, or the Creatures that breed in the Sea? Which, if you please, we will determine this Day, if Aristodemus and Phadimus will fland to their Agreement: Of which two Gentlemen, the one has offer'd himself to his Friends to be the Patron of the Land-Animals, the other referves the Honour of being more crafty to those of the Sea.

ly to

arest

nhu-

S

s

11

I

le

ie

h

ne

16-

n-

elf

ith

its,

of:

ing

by

fin-

ent

vith

and

wild ughas by

the

U 3

Sociares.

Soclares. They will be as good as their Words, I affure you, Autobulus, and will be here prefently: For I faw them both early this Morning preparing for the Combat. In the mean Time, if you please, before they begin, let us resume something of what was yesterday not so fully discoursed of for Want of Time, or not so carefully argu'd in our Wine, as it ought to have been. For there seem'd a Dispute to resound in my Ears from the Philosophers Portico, as if immortal were opposite to mortal, incorruptible to corruptible, incorporeal to corporeal; and in like manner that Things void of Reason ought to be oppos'd to those Beings that are endu'd with Reason, lest among so many Connexions, this alone should be found maim'd and impersect.

Autobulus. Good now, Friend Soclares, who was he that put such a Question; as if that, because there are certain Beings endu'd with Reason, therefore there is nothing void of Reason? For we abound with Examples in all Things that are destitute of a Soul; nor do we want any other Antithesis to Irrational, but only to oppose whatever is depriv'd of a Soul, as being void of Reason and Understanding, to that which is endu'd with Reason and Understanding, together with a Soul. But if any one will affert, That Nature is not defective, and therefore that every Animated Nature is partly rational, partly without Reason; another may at the same Time alledge, That every Animated Nature is partly endu d with Imagination, partly depriv'd of it; partly fenfible, partly insensible; to the end that Nature may not want these opposite Habits and Privations, as it were equally ballanc'd in the same Kind. For if it be absurd to doubt whether some living Creatures are sensible, and others without Sense, it is equally as ridiculous to grant Imagination to some living Creatures, and not allow it to others; in regard there is no living Creature that comes into the World, but what is presently endu'd with Sense and Imagination. And thus would he be as much out of the way, who should require one living Creature to be rational, and another void of Reason; distinguishing between Men, as if he that had a Share of Sense, did not also partake of Understanding; or that there were any

livin and I Instin truly and t be me of ma Thing that fome Sense Diffin ing, c cernir fome, reside remen the Cr ration Time having is bett

The monftr flanding on by forfake that are the fam and pupleafe Mind and blind and Eaking Copy of fent, be monthly than the fam and blind and Eaking Copy of fent, be monthly than the fam and blind and Eaking Copy of fent, be monthly than the fam and Eaking Copy of fent, be monthly than the fam and Eaking Copy of fent, be monthly than the fam and the fa

Piece,

that h

Grief:

I

ie

re

e-

or

7e

y

re

1-

at

1-

c

re

is

es

ve

P-

of

th

ut

nd

al,

ne

d

le,

nt

lly

to

nd

int

to

ies

ife

of

be

ng

101

ny

ng

living Creature, from which a certain Sort of Opinion and Ratiocination, otherwise called Sense and Natural Instinct, were absent. For Nature, which, as they truly fay, made all Things for the Sake of some Thing, and to some End, did not make a fensible Creature to be meerly fensible in barely suffering, but to be sensible of many Things as familiar and agreeable, and of other Things as baneful and pernicious. Nor can we omit, that without any teaching or Instruction, they avoid some Things, and covet the Use and Benefit of others. Sense it is therefore that affords to every Creature the Distinction both of useful and hurtful; which eschewing, or making Choice of Things profitable, and difcerning and avoiding of Things pernicious or troublesome, by the Force of Reason, can never be thought to reside in any Creature not capable to reason, to judge, remember and consider. Therefore if you will deprive the Creatures of Expectation, Memory, Defign, Preparation, Hope, Fear and Grief, you must at the same Time deny them the Use either of Eyes or Ears, as not having any manner of Sense or Imagination; which it is better for them to be without, than to labour under Grief and Pain; to which they can never be subject, if utterly depriv'd of Sense.

There is an Oration of Strato the Philosopher, demonstrating that without Sense there can be no Understanding. For many Times Letters cursorily glanc'd upon by the Eye, and Speeches little regarded by the Ear, forfake our Knowledge, but are entertain'd by those that are more attentive. Afterwards by Recollection, the same Things return into our Mind, for us to dispose and pursue the Dictates of our own Thoughts, as we please our selves. Whence we say proverbially, The Mind sees, the Mind hears; all other Things are deaf and blind, in Regard there can be no Sense in the Eyes and Ears, if Understanding be wanting. Therefore King Cleomenes, after great Commendations given to a Copy of Verses recited at a Banquet where he was prelent, being ask'd whether it were not an admirable Piece, bid them that heard it give their Judgment, for that his Mind was in the Pelopounesus. Therefore of

G 4

Necessity,

Necessity, whatever Creatures are capable of Sense and Understanding, can no otherwise be sensible than by

the Force of Understanding.

But suppose we should grant that Sense has no need of the Understanding for the Performance of the Duty incumbent upon it; nevertheless, when that same Sense which makes a Difference between what is grateful and what is averfe to Nature, is wanting in a living Creature, where is that Retention of the Memory, that Dread of Things abominated, that Defire of Things useful and profitable? Which being absent, how comes it to pass that they are endu'd with that Activity and Forefight, to provide Receptacles and Places of Refuge for themselves, as to look out after their Prey, and to avoid the Snares and Ginns of the Hunters? And yet those very Authors inculcate these Things in their Introductions, even to the teizing our Ears; defining Purpose to be an Indication of Perfection; Aggression to be an Act of Violence, before an Act of Violence; Preparation to be an Action before an Action; Memory to be the Comprehension of some certain past Axiom, which at first was apprehended by Sense. In all which Things there is nothing which may not rightly be faid to partake of Reason, and yet all these Things are common to all Creatures: As indeed are certainly all those Things which refer to Cogitation; which, while they lie conceal'd in the Brain, we call Thoughts; but when they come to be in motion, we name the Acts of Thought; acknowledging in the mean Time all Paffions and Perturbations of the Mind, to be falle Judgments and erroneous Opinions. So that it is a wonder to me, that the same Men should over-see so many Operations and Motions, some of Desire, others of Fear; nay, by Jupiter, many times of Envy and Emulation it felf. And many times they themselves punish their Dogs and Horses, when they commit a Fault, and this not to no Purpole, but to chastise them, by causing in them that same Trouble of Mind; which, being the Effect of Pain, we call Repentance. Now the tickling the Ear by pleasing Sounds is called Kelesis: But the bewitching the Eye is call'd Goeteia. Both which we make Use of in the domesticating

meffice by the Sort of Flage the S Water which taken flands Meafin ving t

But are not the Ni that the angry, know, That I as it was it was onot Opinio

taken.

firation
Social
of tho
while I
the Cu
yet der
or Ain
bent or
a Begin

Autoin the Autoin feems for the to be to the fambrute A to parta

mesticating of wild Beasts. Harts and Horses are allur'd by the Sounds of Pipes and Flutes. And there are a Sort of Crabs, which are charm'd out of their Holes by Flagelets made of Lote-tree-wood; and 'tis reported that the Shadd-sish are drawn to stew themselves above Water by singing and clapping of Hands. The Otus also which is a Bird not much unlike a Night-Raven, is taken by Allurement of the Sight; for that while he stands staring upon the Fowlers, dancing before him in Measure and Figure, and out of Assection will be striving to act his Part, by aping their Motions with his Wings and Shoulders, he is frequently surpriz'd and taken.

But as for those that more foolishly affirm that Beasts are not affected with Joy, nor Anger, nor Fear; that the Nightingale, or rather the Swallow, does not build, that the Bee does not remember, that the Lion is not angry, that the Hart is not timorous: I would fain know, what Answer they will make to those who say, That Beasts neither see nor hear, but as it were see, and as it were hear; that they neither neigh nor bleat, but as it were send forth a certain Sound; lastly, that they do not absolutely live, but live as it were? For, in my Opinion, to aver this, is as contrary to plain Demonstration, as the rest.

Soclares. Well then, Autobulus, suppose me to be one of those that affirm these Things. For to say Truth, while Men will be comparing the Actions of Beasts with the Customs, Actions and Manner of living Men, and yet deny that the same Beasts have the least Inclination or Aim at any Progress towards Virtue, to which we bent our Discourse; I doubt whether Nature gave them a Beginning or no, since they are so uncapable to at-

tain the End.

1

r

d

e

1-

a

to

ne

at

gs

15-

on

gs

11-

ey

it;

erro-

the

10-

ter,

fes,

ole,

me

we

fing

e is

dong Autobulus. Why truly, Soclares, this is not a Thing that feems fo abfurd to those Men. For that while they affert the extream Love of Parents towards their Children to be the Principle of Society and Justice, and find at the same Time this Virtue apparent and surpassing in brute Animals, yet they will not allow them in the least to partake of Justice. Like Mules, which though they

G 5

are furnish'd with Genital Parts, as wanting neither Privities nor Wombs, and mixing with Delight and Pleasure, yet cannot attain the End of Generation. But then again I would have you consider, whether they be not as ridiculous, that affirm Socrates or Plato to be no less vicious than the meanest of Slaves; nay more, that they were Fools, intemperate and unjust; and then they find fault with the Nature of Beasts, as being impure, and no way accurately fram'd for the Reception of Virtue. As if the Depravedness and Imbecillity of Reason, were not Vices of Reason, of which all brute Beafts are guilty; the most of which we plainly find to be intemperate, fearful and unjust. Therefore he that requires Perfection of Reason in a Creature not framed by Nature to receive and entertain it, little differs from one that should deny a Monkey to partake of Deformity by Nature, or a Tortoise of Slowness, as being neither susceptible of Beauty or Swiftness. Nor do they observe the Distinction that lies before their Eyes. For Reason is in the Creature by Nature, but right and perfect Reafon is attain'd by Industry and Education; so that nature mally all Creatures may be faid to be rational. But if they look for Perfection of Reason, and true Wisdom, they will hardly find those Perfections in any Man whatever. For as there is a Difference between Sight and Sight; and between Flight and Flight (for Hawks and Grashoppers do not see alike, neither do Eagles and Partridges fly with equal Swiftness) so neither in all rational Creatures is there to be found the same Perfection of Cunning and Acuteness. For as there are many Examples to be produc'd of several brute Creatures, excelling in the Observance of Society, Fortitude and Foresight, as to their particular Occonomy, and making Provision for themselves; so on the other side, there may be found among them, as many of Injuffice, Cowardice and Folly. Which is evident from the present Contest, wherein these young Gentlemen have engag'd themselves, while the one has undertaken to maintain that Land Animals, the other, that Creatures bred in the Sea, are most enclin'd to Virtue. Which is plainly demonstrated by comparing of River-Horses with Storks. For the one

fupp call' their Partr to fi Neft. on hi Eggs pen t he fo tipate ness, Swall ways teach Neft, why than : one P more Thing Motio one T Thing Under flothfi

how me bity of relate

those (

rence

Men be him in and ye withou depriv' Bulk,

phants

er

be

ut

y

e

e,

en

1-

n

of

te

to

at

ed

m

ty

er

ve

n

a-

110

if

n,

150

nd

nd

1-

0 -

of

11-

g

it,

nc

nd

y.

111

le

Is,

11-

oy.

ie

Leans

supports and cherishes their Parents, if they may be so call'd; the other kills them that they may not enjoy their Dams. So likewise if you compare Doves with Partridges. For the Cock Partridge will not suffer the Hen. to fit, but breaks her Eggs, and bangs her out of her-Neft, refusing to be trod. But the Cock Pigeon takes upon him part of the Female's Duty, in brooding over the Eggs and feeding the young ones; and if the Hen happen to be too long ablent, corrects her with his Bill, till he forces her to return to her Nest. So that while Antipater found fault with Sheep and Asses for their Nastiness, I wonder how he came to pass by the Lynx and the Swallow, of which the one are so cleanly, that they always remove and hide their Excrements, the other teaches her young ones to turn their Tails out of their Nest, before they let fall their Defilement. And indeed why may we not fay, that one Tree is more docible than another, as Dogs are more docible than Sheep, or one Pot-herd more timorous than another, as Harts are more fearful than Lions. Or otherwise, as among Things immoveable, there is not one Thing flower in Motion than another, nor among Things that are mute, one Thing more vocal than another; so neither among Things to which Nature has not afforded a Faculty of Understanding, is there one Thing more timorous, more flothful, or more intemperate than another. But as to those Creatures where that Faculty is present, the Difference is manifest in the Degrees of more or less.

Soclares. However, 'tis a wonderful Thing to observe, how much Man differs from all other Creatures, in Probity of Manners, in Industry, and all those Things that

relate to Justice and common Society.

Autobulus. Nevertheless, my dear Friend, this cannot be deny'd, that there are many brute Beasts that surpass Men both in Bulk and Swiftness, others that far surpass him in Strength of Sight, and Exactness of Hearing; and yet for all this we are not to say, that Man is blind, without Strength, or wants Ears: For Nature has not depriv'd us either of Hands, or Eyes, or Strength, or Bulk, though we must not compare with Camels or Elephants. In like manner we must not say, That brute

Beafts are altogether depriv'd of Reason and Underfranding, because they are more dull of Understanding, and not fo quick at Ratiocination as we are; as only enjoying a weak and muddy Sort of Reason, like a dim and clouded Eye. And did I not presently expect these young Gentlemen, being Persons both studious and learned, to determine the Point, in Reference to Land and Sea-Animals, I could produce a thousand Examples of the Docility, and a thousand more of good Nature, in Beafts, which the famous City of Rome has given us an Opportunity to fetch from her Imperial Theatres; but we will leave these Things fresh and untouch'd, for them to embellish with their eloquent Discourse. In the mean Time I have something to offer by the by, which is this, That I am of Opinion that there is a Mutilation, Disease and Defect peculiar to every Part and Faculty, as Blindness of the Eye, Lameness of the Leg, and Stuttering of the Tongue, which Defects cannot be appropriated to any other Members. For that Blindness can never be attributed to that, which was never created to fee; nor Lameness to that, which never could go; nor can any Thing be faid to stammer, that wants a Tongue; or to life or flutter, that has not a vocal Utterance. And nothing can be faid to be a Changling, or beside his wits, or mad, to which Nature never gave the Use of Thought, Reason and Understanding; for it is impossible to be so without some Faculty that must suffer either Privation or Mutilation, or some other Defect. But you have feen Dogs that have been mad; and I have feen Horses under the same Predicament; and some there are, who say that Bulls and Foxes will be mad. But the Example of Dogs is sufficient, which is unquestionable. This makes it evident, that those Creatures have a Sort of Reason and Understanding not to be despis'd, which being once confus'd and troubled, is call'd Madness. For we do not find either their Sight or their Hearing diminish'd; but only like a Man affeded with Hypochondriac Melancholy, or in a Deligium; of whom it will be abfurd to fay, that he was not beside himself, or that his Sense, Reason and Memory were not diffurb'd. For Custom tells, That they

Senfe ever run m ries a most i Food, Man, self, a nial of

For th

contra

no cert

who

hensibl partake a very upon th be imp meafure brute C of Non but Flef in Frien of labo mining ling Vic live, as jury, but all the Creature questiona or Juffice

The Fig. To prey For amount of the Only by

Dispensa

Natures,

command

who are in a raving Condition, are not in their right Senses, but are fallen from their Reason; and so whoever believes that there is any other Cause why Dogs run mad, but only that their Senses, Reason and Memories are disturb'd, while they cease to know Faces the most familiar to them before, abandon their most usual Food, and oversee what is just before their Eyes; such a Man, I say, seems to me to contend against Truth it self, and out of Ignorance to set himself upon the Denial of evident Matter of Fast.

n

e

n

in

ut

10

In

y,

art

he

annat

ne-

ver hat

VO-

ng-

ever

that

ther

nad;

ent;

Will

hich

hole

r not

bled,

Sight

n af-

Deli-

was

Me-

they

Soclares. You feem to me to be very much in the right. For the Stoics and Peripatetics, are led to affirm the contrary upon this Supposition, That Justice could have no certain Original, but would be altogether incomprehensible and inexistent, if all brute Creatures should partake of Reason. For either of Necessity it must be a very great Piece of Injustice in us to devour and feed upon them; or if we forbear the Use of them, it would be impossible for us to live; or rather we should in some measure live the Lives of Beasts, rejecting the Use of brute Creatures. I pass by those innumerable Myriads of Nomades and Troglodytes, that know no other Food but Flesh. But as for us, that seem to live sovingly and in Friendship together, what Necessity would there be of labouring on the Earth, toyling upon the Sea, or mining in the Mountains? What need the care of drefling Victuals, if it were so that we must be bound to live, as it would then become us, not only without Injury, but rather with all Civility and Humanity toward all the Sorts of Beafts, as being our Fellow rational Creatures? We have no Cure, no Remedy for an unquestionable Necessity, that deprives us either of Life or Justice, unless we observe that Ancient Bound and Dispensation, which according to Hesiod, distinguishing Natures, and separating every Kind by themselves, commands

The Fish, wild Beasts, and all the winged Fowl, To prey upon their Kinds without controul, For among them no Law, nor Justice reigns, Only by Justice May from Man abstains.

And therefore as Brutes can extend no Act of Justice to us, so neither can we commit any Act of Injustice against them. Which Argument they who reject, have left us no Benefit of Life, nor any the smallest Entrance for

Justice into the World.

Autobulus. These Things, dear Friend, you utter, as the Opinion of those People; but we are not to allow Philosophers a Remedy to procure easie Delivery, as they do to Women that are subject to hard Labours, meerly that they may bring us forth Justice without any Pain or Trouble. For the same Persons will not allow it to Epicurus in the greatest Things; when out of Laziness he would make us believe the Stars and all the Creatures were made at first by Chance, meerly by the slight Tendency of so small and pitiful a Thing as an Atom; and thereby prevent the Labours of Reason within us. Seeing therefore they neither make out what is uncertain, nor grant what is apparent, 'tis but requisite they should submit in what has been said concerning Beasts in Reference to Justice, if they will not acknowledge their Error, or demonstrate their own Opinion. For Justice has another way to establish it self, neither so steep nor slippery, nor leading to the Subversion of evident Truths, but which, according to Plato's Instruction, my Son, and thy Friend, Soclares, has shew'd to such as are not captiously contentious, but willing to learn. For certain it is, that both Empedocles and Heraclitus held it for a Truth, that Man could not be altogether cleared from Injustice towards the Beasts, often bewailing and exclaiming against Nature, as if she were nothing else but Necessity and War, having neither any Thing unmix'd, nor any Thing truly pure, but still arriving at her End by many, and those unjust and unlawful Passions. Whence they affirm, That she originally proceeded from Injustice by the Conjunction of immortal with mortal; and for that the Thing engender'd, is still delighted with the Parts of that which engenders, dilmember'd contrary to Nature from the whole. But this feems to be too luxuriant and fevere an Accusation of Nature: For there is yet a more moderate Excuse, which does not altogether deprive the Beafts of Reason, yet justifies the necel

Ancie tenand goras the Be For the vage will be to Men

necef

The And

Ules to

Which

Kind With

Thus

Sheep,

not pref nwinkle. whole C is it out país aw some Be Wills, a defend th Sport an sport and Saying of in Sport, nest: So Men, deli Beafts, an Whelps ar king use of wallfully a

Soclares.
forbear th
men comin
difficult to

convenien

necessary and convenient Use of them; which when the Ancients introduc'd, they detested and utterly discountenanc'd voracious and voluptuous Gluttony. Pythagoras also resum'd the Argument, how he might reap the Benefit of the Creatures without doing Injustice. For they do no Injustice, that chastize and kill such savage Beasts, that are both hurtful to Man, and never will be tam'd: But taming such as are gentle and loving to Men, they thereby make them assistant in the several Uses to which they were ordain'd,

The Horse and Ass, that Backs to load resign, And race of Bulls, sweet Milk-affording Kine,

Which as Prometheus in Æschilus observes,

18

as

W

25

TS,

ny

WC

zi-

ght

m;

er-

hey

sin

neir

has

lip-

iths,

Son,

not

cer-

t for

from

ex-

e bus

ix'd,

r End

lions.

from

rtal; with

con-

ro be

es not

neces

Kind Heav'n vouchsaf'd to Men by Toil distrest, With servile Limbs his Labours to assist.

Thus we make use of Dogs to guard our Goats and Sheep, while they are milk'd and shorn. For Life does not presently forfake a Man, unless he be fed with Peniwinkles, or the Livers of Geese, or unless he may kill whole Oxen or Kids to Supply his Banquets: Neither is it out of any Extravagancy upon the Theatre, or to pass away their Time in Hunting, that they compel some Beasts to be daring, and to fight against their Wills, and kill others, whom Nature has not arm'd to defend themselves. For, in my Opinion, he that is for sport and Pastime, ought to seek out for such as will fort and be merry with him. And therefore it was the Saying of Bion, That though Boys throw Stones at Frogs in Sport, yet the Frogs do not dye in Sport but in Earnelt: So in Hunting and Fishing, the Fault is in the Men, delighting in the Torments and cruel Deaths of beafts, and tearing them without Compassion from their Whelps and their young ones. For tis not in the maling use of Beasts that Men do them wrong, but in the wallfully and cruelly destroying them.

Sociares. Contain your felf, my dearest Autobulus, and sold sold the formula for these are several Gentlemen coming, all great Huntsmen, whom it will be very difficult to bring over to your Opinion, neither is it convenient to offend them.

Auto-

Autobulus. You give me good Advice: However I know Eubiotus very well, and my Nephew Ariston; nor am I less acquainted with Aiacides and Aristotimus, the Sons of Dionysius the Delphian, as also with Nicander the Son of Euthydamus, all expert in the Forest-Chace, as Homer expresses it; and therefore likely to take part with Aristotimus. On the other side, yonder comes Phadimus too, bringing along with him the Islanders and Neighbours to the Sea, Heracleton of Megara, and Philostratus of Bubaa,

Whose whole Delight is all the Day, The toilsom Pastime of the Sea.

But as for Optatus, our equal in Years,

Which of the Sides to range him well, So vers'd in both, we cannot tell.

For he is one that offers as well the first Fruits of his Fishery to Distynna, as of his Forest-spoils to the Mountain Deities: So that it is apparent, that he comes among us as one that intends not to be partial to one Side more than the other; or else our Conjecture is amis, dear Optatus, that your Design is only to be an impartial Umpire between these young Gentlemen.

Optatus. You conjecture very truly, Autobulus. For the Ancient Law of Solon is out of Date, that punish'd those who stood Neuters, and refus'd to adhere to nei-

ther Side.

Autobulus. Seat your self then here by us, that if there should be any Occasion for a Testimony, we may not be troubled to run to Aristotle's Writings; but acquiescing in your Experience, may give our Suffrages according to what you aver for Truth.

Optatus. Go to then, young Gentlemen, are ye agreed

upon the Method and Order of the Dispute.

Phadimus. Truly, worthy Soclares, that very Thing occasion'd a great Debate among us; but at length, according to that of Euripides,

The Child of Fortune, Chance, the Point agreed, And fix'd the Method how we frou'd proceed;

By gi their Soo fpeak Ari Contr young of th call'd Pource its feli

In fo flo lo aba tore P his W permit wherei of Wi tude, S Congers the fier Danger Wit an and ren the Ad but in For ne name of Wolf-fla Darter o tion of it is acc buy a more he Amy, th is nothir and Sligh

Exercise,

ince the

By giving the Precedence to the Land Animals to plead their Cause before Marine Creatures.

Soclares. Then, Aristotimus, 'tis high Time for you to

speak, and for us to hear.

15

71-

25

ne

19

an

or

i'd

e1=

erc

not

111-

ac-

eed

ing

gth,

87

Aristotimus. The Court is open to all concern'd in the Controversy—Others there are that kill their young ones, by leaping the Females at the very instant of their bringing forth. There are a fort of Mullets, call'd Pardi, that feed upon their own Slime. But the Pourcontrel or Polypus sits all the Winter feeding upon its self,

In needy House, and Domicils forlorn,

so slothful, so stupid, so given to his Gut he is, or else so abandon'd to all those Vices together. And therefore Plato again and again forbids, or rather makes it his Wish in his Laws, that young Men might not be permitted to addict themselves to Marine Fishery; wherein there is no Exercise of Strength, no Cogitation of Wisdom; nor any Thing that contributes to Fortitude, Swiftness or Agility, in combating against Pikes, Congers or Scates; whereas in the Chace of wild Beafts, the fiercer fort accustom the Huntsman to Contempt of Danger; the more subtle Sort exercise and sharpen his Wit and Cunning; the swifter Sort exercise his Strength, and render him more apt to endure Labour. These are the Advantages that accrue to a Man by Hunting; but in Fishing, there is nothing worth his while. For never any of the Gods got Honour by the Sirname of a Conger-killer; as Apollo was Sir-nam'd the Welf-flayer; never any of the Deities glory'd in being a Darter of Mullets, as Diana is honour'd with the Addition of Hart-darting; and what Wonder is it? When it is accounted more noble for a Man to kill, than to buy a wild Boar, a Hart, a Goat or a Hare, but more honourable to buy a Thunny, a Lobster, or an Amy, than to kill 'em. And therefore because there 18 nothing in Fishing that is noble, no using of Gins and Slight of Cunning, it is accounted a forry, pitiful Exercise, not worth a Man's Labour. In general then, ance the usual Arguments by which Philosophers demonstrate

monstrate that Beasts partake of Reason, are these following, Purpose, Contrivance, Memory, Passions, Care of their young ones, Gratefulness to those from whom they receive Kindnesses, and the Remembrance of shrewd Turns: To which we may add the Search after, and Choice of, what is needful and beneficial for them, together with apparent Shews of Virtue, as of Fortitude, Society, Continence and Magnanimity: If we consider the Marine Creatures, we shall not find, that our strictest Observation can perceive in them any of these Excellencies, or at best they are such obscure and imperfe& Glimmerings as are scarce discernable. But in Terrestrial and Land-Animals, there is not any Man but may behold the most luculent, the most evident and uncontroulable Demonstrations in the World of all that In the first Place, observe the Designs and Preparations of Bulls provok'd to Combat, and of wild Boars whetting their Teeth. Again, Elephants, when they have digg'd up, or tore down the Trees, which they intend to feed upon, and thereby blunted and worn out one of their Tushes, they only make use of that for those Purpoles, but reserve the other strong and sharp for their own Defence. The Lion also always walks with his Feet inverted, hiding his Claws within fide his Paw, to prevent the Hunter from tracing him easily by his Footing. For the Track of a Lion's Claw is not easily to be found, so that the Hunters are frequently at a Loss, and wander after the obscure and scarce discernable Footsteps of those Beasts You have heard also, I suppose, of the Ichneumen, how that he arms himself as complearly as a Soldier with his Breast-plate and Cuirace prepar'd for Battle, in fuch a manner does that Creature furround and wrap him felf about with a Coat of Mail, when he attacks the Crocodile.

Admirable are the Preparations of Swallows before they go to lay their Eggs, how they place the mor folid Stubble for Foundations, and upon that build up th flighter Straws; and if they perceive that the Nest wan Mud instead of Glue, you may observe how they fly the next Lake or Sea, and after they have skimm'd th

Superfic up the 1 and ill c of their nor mar Spherica cious : a that lie

Who than one that Wo ing. Fo and Ever off like 1 and fubti fpun toge ceptibly kind of but above Engine, tangled, man, the Prey with tious to ( my Difco les fabule Cranes, t he Water hatthey gain, wh Seamen, 1 t was to land, tha would m ne report For the ome win tones, to

longer B

the E:

aurus, C

Superficies of the Water with their Wings, they lick up the Duft, and fo daub and bind together the loofe and ill cohering Parts of the Nest. As for the Form of their Architecture, it is neither compos'd of Angles, nor many Sides, but smooth, and as much as may be, Spherical; for that such a Figure is lasting and capacious; and not eafily affording Entrance to Creatures that lie in wait for their Destruction from without.

Who is there that does not admire, for more Reasons than one, the Labour of the Spiders, so like the Threads that Women spin, and the Nets that are us'd in hunting. For the extraordinary Fineness of the Spinning, and Evenness of the Thread, not discontinu'd or snapp'd off like the Yarn upon a Quill, but having the smooth and fubtile Texture of a thin Membrane, and knit and foun together, with a certain clammy Moisture, imperceptibly mix'd; besides the Tincture of it, causing a kind of airy and misly Colour, the better to deceive; but above all, the Conduct and governing of this little Engine, in which when any Thing happens to be enangled, you fee how presently like an expert Huntsman, the subtile Artist contracts her Net, and binds her frey within it. All which, were it not every Day oblious to our Sight and Concemplation, gives Credit to my Discourse, which otherwise might be accounted no ks fabulous, than what is reported of certain Libyan Cranes, that when they are a-thirsty, throw Stones into he Water, by that means to raise it to such a Height, hat they may be able to reach it with their Bills. Then gain, when I saw a Ship Dog in the Absence of the eamen, putting in Stones in a half empty Jar of Oil, was to me a Wonder, how that Dog should underand, that the Compression of the heavier Weight ould make the lighter rise. And the same Artifices reported of Cretan Bees and Cilician Geele.

For the first of these, being to take their Flight about me windy Promontory, ballast themselves with little ones, to prevent their being carry'd away by the longer Blasts. And as for the Geese, they being afraid the Eagles, every Time they cross the Mountain aurus, carry great Stones in their Mouths, to the End

the mor ld up th lest wan

m

of

f-

or

of

If

id,

30

ind

tin

Aan

and

that

figns

and

File-

the

ereby

only

e the

The

iding

-Junter

Track

nat the

ter the

Beafts

n, how

er with

in fuch

ip him

acks the

s befor

ney fly t mm'd th

Supe

that by that means, as it were bridling their gagling Tongues, they may cross the Mountain in Silence, with-

out alarming their Enemies.

Extraordinary also is the Caution which the Cranes observe in their Flight. For they fly when the Wind is very high, and the Air very tempestuous, not as in fair Weather with their Beaks in their Breasts like a Half-Moon, but forming a Triangular Body, with the sharp Angle of that Figure they penetrate the Wind that ruffles round about 'em, and by that means preserve their Order unbroken. On the other fide when they fall upon the Ground, those that are upon the Nightwatch stand with the whole Weight of their Bodies upon one Leg, holding a Stone in the Claw of the other Foot. For the holding of the Stone keeps them awake for a long Time together; and wakes them again with the Noise of the fall, if they happen to drop affeep. So that it was no Wonder, that Hercules laid his Quiver under his Arm-pit, and with his strenuous Arm embracing his Bow,

Slept all the Night, where e'er he laid his Load, With his right-handed Weight upon the Wood.

Nor do I so much admire at him, who was the first that hit upon the Way to open an Oyster, when I meet with and consider the Artifices of the Herons. For a Heron, when he has swallow'd a gaping Oyster, endures the Trouble and Vexation of it for so long Time, till he perceives it soften and relax'd by the Heat of his Stomach; then casting it up again gaping and divided, he

takes out that which is fit for Food.

But accurately to relate the Oeconomy and Contrivances of the Emmets, as it is a Task of great Labour, so it would argue too much of Negligence to pass them over in Silence. For there is not in Nature a smaller Creature, and yet a most absolute Mirror of the greatest and most noble Performances, and, as it were, in a transparent Drop, the Appearance of all Virtue. There is Friendship to be discern'd in their mutual Society. There is the Image of Fortitude in the patient undergoing of Labour. In them are to be seen many Seeds of Continence,

tinence Cleanth Reason. the foll came to dead Er their A dilappe 'Till at ground demptio deliver which when th thing, a are their for fingl Burdens bring for

> When Her his

Cold, At

For in t Providen find the taint and the open But the furpai Pre-appre the Whe ction, bu Substance Herb. F it should principal fends fort of those,

their Lean

tell us by

tinence, many of Wisdom and Justice. Insomuch that Cleanthes, who deny'd that Beafts were endu'd with Reason, could not forbear reporting how he met with the following Accident of a Crowd of Emmets, that came to another Ant-hill, bringing along with them a dead Emmet. Presently other Emmets ascending out of their Ant-hill, feem'd, as it were, to meet them, and then disappear'd again, and this was done twice or thrice. 'Till at length, the one fide brought up from under ground a Worm, as the Price of the dead Emmet's Redemption, which the other Party of Pismires receiving. deliver'd the dead Emmet, and so departed. But that which is apparent to all, is their Equity to each other when they meet one another, while they that carry nothing, always give way to those that are burdened; nor are their Corofions and Partitions of Things, too weighty for fingle Carriage, less remarkable, to the End the Burdens may be divided among many. But when they bring forth their little Eggs and expose them to the Cold, Aratus makes it a Sign of rainy Weather.

When from her hollow Cells th' Industrious Ant Her hidden Stores brings forth of small Provant.

ft

3

25

11

)-

e

1 ...

11'9

m

er

ft

of-

is

re

ot

n-

ce,

For in that Sense many read the 'Oak or Ova, to the Providence of those little Creatures, who when they find their Provision in their Magazines to begin to taint and grow rotten, bring it forth and expose it to the open Air, to prevent the Progress of the Putrefaction. But that, which above all Things, demonstrates the furpaffing Excellency of their Understanding, is their Pre-apprehension of the Germinating of Wheat. For the Wheat does not remain dry, and void of Putrefadion, but grows moist and turns into a kind of milky Substance, when it changes from Seed to become an Herb. For fear therefore that preserving the Quality, it should become useless for Food, they eat out the very principal part of the Grain, from whence the Wheat fends forth its Bloffom. I must confess, I do not approve of those, who dig up Ant-hills on purpose to improve their Learning, as it were by Anatomy. However they tell us by Virtue of that cruel Information, that the

Passage or Descent from the Top of the Hill to the Nest is not directly strait, nor easily penetrated by any other Creature, but intercepted with several Turnings and Windings, leading through several Underminings and Perforations into three Cavities, of which the one is the common Place of Feeding and Converse for the whole Community, the next is the general Magazine of their Provision, and the third is the Apartment, where they dispose of their Dead.

I am afraid you may deem me too impertinent in joyning Elephants with Pilmires, and yet I cannot but think it feasonable, to shew the Nature and Force of Understanding, as well in the smallest as in the greatest Bodies, neither obscur'd in the one, nor desicient in the other.

Some there are that admire in an *Elephant* his Aprness to learn, and to be taught, and the many various Postures, and Alterations of Movement which he shews upon the Theatres, not easily to be equall'd by human Assiduity, as subtle and abounding in Memory and Retention as Man is. But for my part, I rather chuse to prove his evident Understanding from the Passions and Inclinations of the Creature, that were never taught him, but only infus'd by Nature, as being altogether unmix'd and pure without the Help of Art.

At Rome not very long ago, there were many Elephants that were taught many dangerous Postures, many Windings and Turnings, and circular Screwings of their bulky Bodies, hard to be exprest; among which there was one, which being duller than the rest, and therefore often rated and chastiz'd for his Stupidity, was seen in the Night-time, by Moon-light, without being forc'd to it, to practise over his Lessons, with all the Industry

imaginable.

Agno tells a Story of an Elephant in Syria, that was bred up in a certain House, who observed that his Keeper took away and defrauded him every Day of half the Measure of his Barley, only that once the Master being present and looking on, the Keeper pourd out the whole Measure; which was no sooner done, but the Elephant extending his Proboscis, separated the Barley, and divided it into two equal Parts, thereby ingenicular

niously of his

Anot Dirt wi upon th the Pot.

Anoth Rome, tl their Wi cis, and to have I cries of his Feet, ly punish are repo Controul nothing 1 Rivers. Hounces from the keeps fte: are then

Having not think Fox, by 1 Th Deucalion to him a of serene But the Th a River th whether th gently, lay the noise underneath lation is n he makes again; but

Nor can we

without R

venture w

Sense:

niously discovering, as much as in him lay, the Injustice of his Keeper.

Another in revenge that his Keeper mix'd Stones and Dirt with his Barley, as the Keeper's Meat was boyling upon the Fire, took up the Ashes, and flung them into the Pot.

e

it

1-

ess

0-

WS

lan le-

to and

ght

Ele-

heir

here

feen

orc'd

uftry

t was

ay of

e the

ponrd

e, but

e Bar

inge-

Another being vex'd and provok'd by the Boys in Rome, that prick'd his Proboscis with the sharp Ends of their Writing-steels, caught one of them in his Probofas, and mounted him up into the Air, as if he intended to have squash'd out his Guts; but upon the loud Outcries of the Spectators, fet him gently down again upon his Feet, and so went on, believing he had sufficiently punish'd the Boy in skaring him. Many other Things are reported of the wild Elephants that feed without Controul, as being under their own Jurisdiction; but nothing more to be admir'd than their passing of great Rivers. For first of all the youngest and the least flounces into the Stream; whom the rest beholding from the Shore, if they see that the less bulky Leader keeps steady footing with his Back above Water, they are then affur'd and confident that they may boldly adventure without any Danger.

Having thus far proceeded in our Discourse, I cannot think it well done to pass by the Cunning of the Fox, by reason of the Similitude it has with the former. The Mythologists tell us, That the Dove which Deucalion fent out of his Ark, returning back again, was to him a certain Sign of the Storm not ceas'd; but of serene and fair Weather when she flew quite away. But the Thracians, to this Day, when they design to pass 2 River that is frozen over, make use of a Fox to try whether the Ice will bear or no. For the Fox treading gently, lays his Ear to the Ice, and if he perceive by the noise of the Water that the Stream runs very close underneath, conjecturing from thence that the Congelation is not deep but thin, and no way stedfastly solid, he makes a stop, and if he be fuffer'd, returns back again; but if he perceive no Noise, he goes on boldly. Nor can we say that this is only an Exquisiteness of Sense without Reason; but a Syllogistical Deduction from Sense; concluding, That whatever makes a Noise is mov'd; whatever is mov'd, cannot be frozen; what is not frozen, is moift; what is moift, gives Way. The Logicians say, That a Dog making use of the Argument drawn from many disjunctive Propositions, thus reasons with himself, in Places where several High-ways meet: Either the wild Beaft is gone this Way, or that, or that Way; but not that Way, nor that Way, therefore this Way. The Force of Sense affording nothing but the Presumption; but the Force of Reason affording the major Proposition, and inferring the Conclusion of the Assumption. But a Dog stands in no need of any such Testimonial; in regard it is both false and adulterate. For Sense it self shews which Way the Beast is sled, by his Tracks and Foot-steps, bidding farewel to disjunctive and copulate Axioms; and the Nature of Dogs is palpably to be discern'd by many other Actions, Affections and dutiful Service, neither the Effects of hearing or feeing, but only practicable by Reason and Understanding. It would be ridiculous for me to discourse of the Continence, Obedience and Industry of Dogs in Hunting, to you that are fo well confirm'd in the Knowledge of those Things by daily Experience and Pra-Stice.

There was a certain Roman flain in the Civil Wars, whose Head no Body durst cut off, before they kill'd the Dog that guarded his Body, and fought in defence of his It happen'd that King Pyrrhus travelling that Way, lit upon the Dog watching over the Carkass of the Person slain; and hearing that the Dog had been there three Days, without Meat or Drink, yet would not forfake his dead Mafter, ordered the Man to be buried, but that the Dog should be preserved, and brought to him. A few Days after there was a Muster of the Soldiers, so that they were forc'd to march all in Order by the King, with the Dog quietly lying by him for a good while. But when he saw the Murtherers of his Mafter pass by him, he flew upon them with a more than ordinary Fury, barking and baying, and tearing his Throat, and ever and anon turning about to the King; which did not only increase the King's Suspicion, but

the Jeache Michigan Circum pear'd were ex

The Dog th discover Hefiod Knowle Athens, said. I Æsculat. of Gold was dif Temple, none of purlu'd 1 first the beat hin low'd his him in h refus'd it watch'd a the Dog 1 on the Ro of the T pursuit of withal by the Dog, and by th back from and caper to himself Temple-ro grateful to of Meat to the Priests the Kindne Mule.

Vol. V.

the Jealousy of all that stood about him. Upon which the Men were presently apprehended, and though the Circumstances were very slight which otherwise appear'd against them, yet they confess'd the Fact, and were executed.

The fame Thing is reported to have been done by a Dog that belong'd to Hefiod, fir-named the Wife, which discover'd the Sons of Ganychtor the Naucletian, by whom Hesiod was murther'd; but that which came to the Knowledge of our Parents, when they were Students at Athens, is yet more evident than any Thing we have hid. For a certain Person getting into the Temple of Æsculapius, after he had stolen all the massy Offerings of Gold and Silver, made his escape, not believing he was discover'd. But the Dog which belong'd to the Temple, who was call'd Cipparas, when he found that none of the Sacristanes took any notice of his barking, pursu'd himself the sacrilegious Thief; and though at first the Fellow paulted him with Stones, he could not beat him off. So foon as it was Day, the Dog still follow'd him, tho' at fuch a Distance, that he always kept him in his Eyes: When the Fellow threw him Meat he refus'd it; when the Thief went to Bed, the Dog watch'd at his Door, and when he role in the Morning. the Dog still follow'd him, fawning upon the Passengers on the Road, but still barking and baying at the Heels of the Thief. These Things when they who were in pursuit of the sacrilegious Person heard, and were told withal by those they met, the Colour and Bigness of the Dog, they were the more vigorous in the Pursuit. and by that means overtaking the Thief, brought him back from Cromyon, while the Dog ran before, leaping and capering, and full of Joy, as it were challenging to himself the Praise and Reward of apprehending the Temple-robber. And indeed the Athenians were fo grateful to him, that they decreed him such a Quantity of Meat to be publickly measur'd to him, and order'd the Priests to take Care to see it done; in Imitation of the Kindness of the ancient Athenians in rewarding the Mule.

Vol. V.

t

S

e

e

e

h

e.

by

ve al-

ons

Or

nd-

the

intow-

Pra-

ars,

the f his

that

is of

been

vould

buri-

e Sol-

der by

for a

of his

re than

ng his

King;

For when Pericles built the Temple Hecatonpedon in the Acropolis or Tower of Athens, it so fell out that the Stones were to be fetch'd every Day many Furlongs off, and a world of Carriages were made use of for that Purpose. Among the rest of the Mules that labour'd hard in this Employment, there was one that though dismis'd by reason of Age, would still go down to the Keramicon, and meeting the Carts that brought the Stones, would be always in their Company running by their Sides, as it were by the Way of Encouragement, and to excite them to work chearfully. So that the People admiring the Zeal of the Mule, order'd him to be fed at the public Charge, as they were wont to decree public Alms to the superannuated Wrestlers.

And therefore they who deny that there is any Thing of Justice due from us towards dumb Animals, may be said to speak true, so far as concerns them that live in the Sea, and haunt the Abysses of the Deep. For those Kind of Creatures are altogether unsociable, without Affection for their young ones, void of all Softness of Disposition; and therefore it was well said of Homer, speaking to a Person whom he look'd upon as a meer

Savage,

But as for thee, so little worth, The green-ey'd Sea did bring thee forth.

In regard the Sea brings forth nothing friendly, nothing mansuete or gentle. But he that uses the same Difcourse and Arguments against Land-Animals, is himself a brute and favage Creature. Unless any Man will affirm that there was nothing of Justice due from Lysimachus to the Hyrcanian Dog, that would not stir from the Body of his deceased Master, and when he saw his Mafter's Carcafs burning, ran and threw himself into the Flames. The same is reported to have been done by a Dog that was kept by one Pyrrhus, not the King, but a private Person of that Name. For upon the Death of his Mafter, he would not stir from the Body, but when it was carry'd forth leap'd upon the Bier, and at length threw himself into the Funeral Pile, and was burnt alive with his Mafter's Body. The

The the K pull'd boscis, rurgeo himself he not a goar King s

King in

Such

was acc when h him, w him. I riofity to open-mo their She der his I or by fpe

Nor a

variety
must ack
out the n
cible An
than one
toward th
Where th
Anger.
parted fro
those that
one of th
shall find
yet lofty I
such as sit

With hi But fly Sate bus His Sce

of Homer,

The Elephant also which carry'd King Porus, when the King was wounded in the Battle against Alexander, pull'd out several Darts out of his Wounds with his Proboscis, with no less Tenderness and Care than the Chirurgeon could have done; and though the Elephant himself were but in a very bad Condition, yet would he not lie down, till he perceiv'd the King all over of a goar Blood ready to sink; and then fearing lest the King should fall, he stoop'd down gently, to ease the King in sliding to the Ground.

Such was the Humour of Bucephalus, who before he was accouter'd, would suffer his Groom to back him, but when he had all his Royal Trappings and Houssings about him, would permit no Body but Alexander to bestride him. But if any other Persons approach'd him, in Curiosity to try what they could do, he encounter'd 'em open-mouth'd, and neighing out his Fury, leapt upon their Shoulders, bore 'em down, and trampled 'em under his Feet, unless prevented by keeping at a Distance,

or by fpeedy Flight.

ot

er,

er

ing

)if-

self

will

ysi-

rom

h19

into

lone

ing,

the

ody,

and

was

The

Nor am I ignorant but that there is something of Variety in every one of these Examples, which you must acknowledge. And indeed it is not easy to find out the natural Dexterity of any one ingenious and docible Animal, which is not accompany'd with more than one fingle Virtue. Thus where there is Affection toward their young ones, there is Defire of Praise: Where there is Generolity, there is also Moderation of Anger. Cunning likewise and Understanding are rarely parted from daring Boldness and Fortitude. But as for those that rather chuse to divide and distinguish every one of these Virtues particularly by themselves, they shall find in Dogs a fair Demonstration of a gentle and yet lofty Mind at the same Time, in turning away from fuch as fit quietly upon the Ground: According to that of Homer,

With hideous Noise the Dogs upon him flew, But sly Ulysses who the Danger knew, Sate husht and still, and from his Royal Hand, His Scepter dropt, as useless in Command.

H 2

For Dogs never bite or worry those that prostrate themselves at their Mercy, and put on a Face of Humility. Thus they say the bravest of those Indian Dogs that sought against Alexander, never stir'd, or so much as look'd about them upon the letting loose of a Hart, a Boar, and a Bear, but when they saw a Lion, then they began to rouze, to shake and prepare themselves for the Combat. By which it was plain that they only thought the Lion an Antagonist worthy of their Courage, but despis'd all the rest as below their Anger.

Your Hounds that usually hunt Hares, if they kill the Hares themselves, take great Delight in tearing them to Pieces, and lapping up the Blood. But if the Hare, despairing of her Life, as many Times it happens, runs her self to Death, the Hounds sinding her dead, will never touch her, but stand wagging their Tails, as if they did hunt not so much for the Love of the Food, as

for Victory and Triumph's fake.

There are many Examples of Cunning and Subtilty abounding in Land Creatures, but to omit Slights and Artifices of Foxes, Cranes and Jack-daws, of which I shall say nothing, because they are Things already so well known, I shall make Use of the Testimony of Thales, the ancientest of our Philosophers, who is reported to have chiefly admir'd the most excellent in any

Art or Cunning.

A certain Mule that was wont to carry Salt, in fording a River, by Accident, happen'd to stumble, by which means the Water melting away the Salt, when the Mule rose again, he felt himself much lighter; the Cause of which the Mule was very sensible of, and laid it up in his Memory, insomuch that every Time he forded the same River, he would always stoop when he came into the deepest Part, and fill his Vessels with Water, crouching down, and leaning sometimes to one side, sometimes to the other: Thales hearing this, order'd the Vessels to be well fill'd with Wool and Spunges, and to drive the Mule laden after that manner. But then the Mule, as he was wont, filling his Burthens with Water, reason'd with himself, that he had ill consulted his own Benefit, and ever afterwards, when he forded the

fam good to to

nary
Partiare a
to lay
ver'd
congl
fide,
draw
from
to fol
the F

In I pose ther, a so that are su selves of the sand at Print of Rest.

A Be Fat, be Place w Passage and trea and at I her felf

Your Places fr when the of Flesh selves, he they dar

The land guar

fame River, was so careful and cautious, that by his good will he would never suffer his Burthens so much as to touch the Water.

Another Piece of Cunning, joyn'd with an extraordinary Affection to their young ones, is to be observ'd in Partridges, which instruct their young ones, e'er they are able to fly, when they are pursu'd by the Fowlers, to lay themselves upon their Backs, their Breasts cover'd with some Clod of Earth, or little Heap of Dirt, conglomerated, as it were, like a Ball. On the other side, the old Partridges do deceive the Fowlers, and draw them quite a contrary Way, make short Flights from one Place to another, thereby enticing the Fowlers to follow them; till thus allur'd from their young ones, the Fowlers give over all hopes of being Masters of their Game.

In like manner, Hares returning to their Forms, difpose their Leverets one to one Place, another to another, at the Distance many times of an Acre of Ground; so that upon the tracing either of Men or Hounds, they are sure not to be all in Danger at one Time; themselves in the mean time not easy to be track'd, by reason of the various Windings and Turnings which they make, and at length, by giving a large Leap discontinue the Print of their Feet, and so betake themselves to their Rest.

I

f

y

1-

h

ile

of

in

he

to

:h-

ne-

ef-

to

the

Va-

his

the

me

A Bear, when she perceives her self overgrown with Fat, before she grows stiff and unweildy, cleanses the Place where she intends to conceal her self, and in her Passage thither, lifts up her Paws as high as she can, and treads upon the Ground with the Top of her Toes, and at length turning her self upon her Back, throws her self into her Receptacle.

Your Hinds generally calve at a Distance from all Places frequented by Flesh devouring Beasts, and Stags when they find themselves unweildy, through Surplusage of Flesh and Fat, get out of the Way, and hide themselves, hoping to secure themselves by lurking, when they dare not trust to their Heels.

The Means by which the Land Hedge-hogs defen and guard themselves occasion'd the Proverb,

H 3

Many sty Tricks the suttle Reynard knows, But one the Hedge-hog greater than all those.

For the Hedge-hog, as they report, when he spies the Fox coming,

Round as a Pine Nut, or more Sphear-like Ball, Lies with his Body palifaded all With pointed Thorns, which all the Fox's Slight Can find no way to touch, much less to bite.

But the Provision which the Hedge-hogs make for their young ones is much more ingenious. For when Autumn comes, they creep under Vines, and shake off the Grapes with their Feet; which done they roul themselves up and down, and take them up with their Prickles, fo that when they creep away again, you would think it a walking Cluster (and this we have look'd on and seen them do) after which returning to their Holes, they lay themselves down for their young ones to feed. Their Holes have two Openings, one to the South, the So that when they perceive the Alother to the North. teration of the Air, like Pilots shifting their Sails, they stop up that which lies to the Wind and open the other. Which a certain Person that liv'd at Cyzicum observing, took upon him from thence at any Time, to tell in what Corner the Wind would fit.

As for Love and Observance of Society joyn'd with Understanding and Prudence, Juba produces many Examples of it in Elephants. For it is the usual Practice of the Elephant-Hunters to dig large Pits in the Elephants Walks, and cover 'em slightly over with dry Twigs, or other Materials; into which if any Elephant happens to fall, the rest fetch Wood and Stones to fill up the Cavity of the Pit, that the other may the more easily get out again. And some report of the Elephants, that they make Prayers to the Gods by natural Instinct, that they perform divine Ceremonies to the Sea, and worship the rising Sun, lifting up their Prohoscides to Heaven instead of Hands. For which Reason they are Creatures the most beloved of any by the Gods, as Pto-lowy Philopator testified. For having vanquish'd Anti-

Hono Than phant which that p expiat pitiati

Exa are to forth t their P rest and they ha making sently I common

In the

ty; fon of huma their Betion. S dria, the they were lands; nous than Market, her for the Wafter in gently

No lefs

Ætolian v
getting un
her naked
lingly did
Day depa
ferving to
mov'd he
came not
all the wh

Honour to the Deity, among many other Oblations of Thanksgivings for his Victory, he sacrific'd four Elephants. After which being terrify'd with a Dream, which threatned him with the Wrath of the Deity for that prodigious Sacrifice, he sought out several Ways to expiate his Offence, and among the rest by Way of Propitiation, he erected four Elephants of Brass to attone for the four Elephants he had slaughter'd.

Examples not inferior of the observance of Society are to be found among Lions. For the younger carry forth the slow and aged, when they hunt abroad for their Prey. When the old ones are weary and tir'd, they rest and stay for the younger that hunt on; who when they have seiz'd upon any Thing, call to the old ones, making a Noise like the bleating of a Calf, they presently hear, and so meeting all together, they feed in

common upon the Prey.

10

n

ul

ir ld

on es,

d.

41-

ley.

er. ng,

hat

ith

Ex-

ice

ele-

dry

lant

fill

nore

inct,

and

s to

v are

Pto-Anti-

chus,

In the Amours of many Animals there is much variety; fome are furious and mad; others observe a kind of human Decency, and tricking of themselves to set off their Beauty, not without a courtly kind of Conversation. Such was the Amour of the Elephant at Alexandria, that rival'd Aristophanes the Grammarian. For they were both in Love with a Virgin that sold Garlands; nor was the Elephant's Courtship less conspicuous than the other's. For as he passed through the Fruit Market, he always brought her Apples, and stay'd with her tor some Time, and thrusting his Proboscis within her Wastcoat, instead of his Hand, took great Delight in gently feeling her Breasts.

No less remarkable was the Dragon in Love with the Etolian Woman. He came to her in the Night, and getting under her Garments to her very Skin, embrac'd her naked Body; and never either willingly or unwillingly did her any Harm; but always about Break of Day departed; which the Kindred of the Woman observing to be the common Custom of the Dragon, remov'd her a great Way off. After that, the Dragon came not again for three or four Days together, being all the while, as it seem'd, wandring about in search o

H 4

her:

her: But at Length, having with much ado found her out, he did not approach her with that Mildness as he was wont to do, but after a rougher manner; with the Folds of his Body having first bound her Hands and Arms, with the End of his Tail he lash'd the Calves of her Legs; expressing thereby a gentle and loving Anger, which had more in it of indulgent Expostulation than Punishment.

Isay nothing of a Goose in Egypt in Love with a Boy; nor of the Ram in Love with Glauce that play'd on the Harp; for the Story is in all People's Mouths: And besides, I am apt to think you are satiated with Exam-

ples of this Nature.

But as for Starlings, Magpies, and Parrots, that learn to Talk, and afford their Teachers such a Spirit of Voice, so well temper'd and so adapted for Imitation, they feem to me to patronize and defend the rest of the Creatures, by their Talent of learning what they are taught; and in some Measure to teach us, that those Creatures also, as well as they, partake of vocal Expreffion and articulate Sound. From whence I conclude it a most ridiculous Thing in them, that would compare these Creatures with a fort of mute Animals, I mean the Fifn, that have not Voice enough to howl or make a mournful Noise. Whereas in the natural and untaught Notes of these Creatures, what Music, what a charming Grace do we observe? To which the famous Poets, and choicest Singers among Men bear Testimony; while they compare their fweetest Odes and Poems to the Singing of Swans and Melody of Nightingales: Now in Regard there is more of Reason in teaching than in learning, we are to believe Ariffotle, who affures us, That terrestrial Animals do that likewise; in regard that Nightingales have been observ'd instructing their young ones to fing. Of which this may be a fufficient Proof, that fuch Nightingales are known to fing worse, that are taken very young from the Nest, and depriv'd of the Education of the old one. For they both learn and are taught from the old one, not for Hire, or to get Reputation, but meetly out of a Delight in mixing their Notes together, and becaule

cellen Conce heard Witne

againf bred is whose Variet fometi humor was the felf, we thing

It h
and ne
forth
before
Bearers
Trump
comma
the wh

master

Afte for much for what admir'd Prating fudden poyfon' ing the of Opi pify'd ing the But the ther of by her heard,

ment. t

because they have a greater Love for that which is excellent and curious in the Voice, than what is profitable. Concerning which I have a Story to tell you, which I heard from several Greeks and Latins, who were eye-Witnesses of the Thing.

t

n

n

y

e

f-

le

re

nee

S,

9

ns

1-

111

le,

e-

'd

115

re

m

ld

ld

ly

nd

le

A certain Barber in Rome; who had a Shop right against the Temple, which is call'd the Greeks Market, bred in his House a kind of a Prodigy of a Magpie, whose Tongue would be always going with the greatest Variety imaginable, sometimes imitating human Speech, sometimes chattering her wild Notes, and sometimes humoring the Sounds of Wind Instruments; neither was this by any Constraint, but as she accustom'd her self, with a more than ordinary Ambition, to leave nothing unspoken, nothing that her Imitation should not master.

It happen'd a certain Person of the wealthier sort, and newly dead in the Neighbourhood, was carry'd forth to be buried with a great Number of Trumpets before him. Now in regard it was the Custom of the Bearers to rest themselves before the Barber's-shop, the Trumpeters being excellent in their Art, and withal commanded so to do, made a long stop, sounding all the while.

After that Day the Magpie was altogether mute, not fo much as uttering her usual Notes by which she call'd for what she wanted, insomuch that they who before admir'd as they pass'd to and fro at the Chattering and Prating of the Bird, now much more wonder'd at her sudden Silence; and many suspected her to have been poylon'd by some that affected peculiar Skill in teaching those kind of Birds. But the greatest Number were of Opinion, That the Noise of the Trumpets had stupify'd her hearing, and that by the Loss of her hearing the Use of her Voice was likewise extinguish'd: But the Cause of her unusual Silence proceeds from neither of these Effects, but from her retiring to Privacy, by her felf to exercise the Imitation of what she had heard, and to fit and prepare her Voice as the Instrument to express what she had learnt. For soon after

H 5.

The came of a sudden to sight again, but had quitted all her former customary Imitations, and only founded the Music of the Trumpets, observing all the Changes and Cadences of the Harmony, with that Exactness of Time, as was not to be imagin'd: An Argument, as I have faid before, of a more rational Aptness in those Creatures to learn of themselves, than from the Infructions of a Teacher. Nor do I think it proper to pass by in Silence one wonderful Example of the Docility of a Dog, of which I my felf was a Spectator at Rome. This Dog belong'd to a certain Mimic, who at that Time had the Management of a Farce, wherein there was great Variety of Parts, which he undertook to instruct the Actors to perform, with several Imitations proper for the Matters and Passions therein represented. Among the rest there was one who was to drink a fleepy Potion, and after he had drank it, to fall into a deadly Drowfiness, and counterfeit the Actions of a dying Person. The Dog, who had study'd several of the other Gestures and Postures, more diligently obferving this, took a Piece of Bread that was fopt in the Potion, and after he had eat it, in a fhort Time counterfeited a trembling, then a staggering, and afterwards a Drowfiness in his Head: Then stretching out himself, he lay as if he had been dead; and seem'd to proffer himself to be drag'd out of the Place and carry'd to Burial, as the Plot of the Play required. Afterwards understanding the Time from what was faid and acted, in the first Place he began gently to stir, as it were waking out of a profound Sleep, and lifting up his Head, he gaz'd about him : Afterwards to the Amazement of the Beholders, he rose up, and lifting up his Head, he gaz'd about him; And then went to his Master to whom he belong'd with all the Signs of Gladness and fawning Kindness, insomuch that all the Spectators, and even Cafar himself, for old Vespasian was prefent in Mancellus's Theatre, were taken with the Sight.

But perhaps we may feem ridiculous, for fignalizing

to her, she most famis another, so if she have will not monion and for More the of Chirurg Wounded,

litt

to

the

10

and

and

obse

and i

fels e

Dogs

a cert

ness c

forth

wild I

fepara

Times,

Emmet

and und

all bein

fwallow

it is repo

Bird cal

with the

Priefts,

the Wat

Birds wil

otherwife

themselve

when the

their Crud

It is report

little Reason, since we find that Democritus affirms us to have been their Scholars in greatest Matters. Of the Spider, for weaving and repairing what we tear or wear out. Of the Swallow, for building Houles; and of the mournful Swan and Nightingale, for finging and Imitation of their Notes. Moreover in others we observe a threefold Practice of Physic, both natural and inbred. For Tortoiles make use of Basil, and Weafels eat Rue, when they have devour'd a Serpent? and Dogs purge themselves from abounding Choler, with a certain Sort of Grass: The Dragon quickens the Dimness of his Sight with Fennel, and the Bear coming forth of her Cave after long Emaciation, feeds upon wild Dragons; for the Acrimony of that Herb opens and separates her Guts when clung together. At other Times, being overcloy'd with Food, fhe repairs to the Emmet-Hills, and thrusting forth her Tongue all soft and unctuous, by Reason of the sweet kind of Slime that all besmears it, 'till it be crowded with Emmets, at length swallows them down her Throat, and so recovers. And it is reported that the Egyptians observe and imitate the Bird call'd lbis, in purging and cleanfing her Bowels with the briny Sea-Water. For which Reason, the Priests, when they hallow themselves, make Use of the Water of which the Ibis has drank: For that those Birds will not drink the Water, if it be Medicinal, or otherwise infected. Some Beasts there are that cure themselves by Abstinence, as Wolves and Lions, who when they are gorg'd with Flesh, lie still and digest their Crudities by the Warmth of one another's Bodies. It is reported also of the Tyger, that if a Kid be thrown to her, she will not eat in two Days; but growing almost famish'd the third Day, if she be not supply'd with another, she will tear down the Cage that holds her if the have Strength enough; yet all this while the will not meddle with the first Kid, as being her Compawith the nion and fellow House-keeper.

0

is

d.

2

to of

eral

ob-

t in

ime

tterout

em'd

e and

aired.

s faid tir, as

ing up to the

lifting

vent to

Signs of

all the

espasian

nalizing

gh will

little

More than this, the Elephants are faid to make Use of Chirurgery; for that being brought to Persons wounded, they will draw forth the Heads of Spears and

AFFOWS

Arrows out of their Bodies with little Pain, and with-

out dilacerating and mangling the Flesh.

The Cretan Goats, which by eating Dittany expel the Arrows shot into their Bodies, taught Women with Child to understand the Virtue of that Herb, so prevalent to expel the Birth. For those Goats being wounded, seek no other Cure, but presently seek out and hunt

But these Things, the wonderful, are not so much to be admir'd, as are those Beasts that understand the Use of Numbers, and will reckon on to such a Proportion; like the Oxen about Susa. For there are Oxen in that Place that water the King's Gardens with portable Buckets, of which the Number is fix'd: For every Ox carries a hundred Buckets every Day, and more you cannot force them to take or carry, would you never so fain; insomuch that when Constraint has been us'd, for Experiment's sake, nothing could make them stir, after they had carry'd their full Number: Such an accurate Account do they take, and preserve the same in their Memory, as Ctesias the Cnidian relates it.

The Libyans deride the Egyptians, for the Fables which they report of the \* Oryx, which, as they fay, makes a great Noise upon the same Day, at the very Hour, when the Dog-star, which they call Sothes, rises. However, this is certain, That all their Goats, when that Star rises truly with the Sun, turn themselves and stand gazing toward the East; which is a most unquestionable Argument of that Star's having finish'd its Course, and chiefly acknowledg'd for such, among the

Aftronomer's Observations.

But that my Discourse may draw to a Conclusion, let us add something concerning the Divinity and Prophetic Nature, with which our Terrestrial Creatures are endu'd. Which when we consider, we shall find, that that same Part of Sooth-saying, which is founded upon the Observation of Birds, is not the meanest or most

ignol the S with cy, a Facul into i able, Wind the m and i in gen ticular the Sa with t call'd infipid of Fifl Thing and fly ple, th their B fottish, dence, unbleft Region lectual ] mated v may be

fo that the Herack after all of the IJ For this fought (that war

Phædir. been foul fober and were Stor

Honour i

ignoble, but very ancient, and in great Esteem. For the Smartness and intelligible Faculty of Birds, together with their Capability to receive all Impressions of Fancy, afford the Deity a Convenience to make Use of those Faculties, as Inffruments to turn them into Motion, into Sounds, Chirpings and Forms, sometimes moveable, fometimes fix'd, fometimes volatile like the Winds, by means of some of these stopping short, by the means of others directing to their End, the Actions and impetuous Impulses of Men. Therefore Euripides in general, calls Birds the Cryers of the Gods; and particularly Socrates stiles himself a Fellow-Servant with the Swans. As among Princes, Pyrrhus was pleas'd with the Sir-name of Eagle; and Antiochus lov'd to be call'd Antiochus the Falcon: But they who deride Men as infipid and void of Ingenuity, call them by the Names of Fish. And whereas we can produce Millions of Things and Accidents, which are foretold us by Land and flying Creatures, there is not any one fuch Example, that the Patrons of Water-Animals can produce in their Behalf; but being all void of hearing, perfectly fottish, and without any Sight, discerning or Providence, they are all thrown apart into that same Place, unbleft and hideous, call'd the Sea, as it were into the Region of the Ungodly, where the rational and intellectual Part of the Soul is extinguish'd; only being animated with some diminutive Portion, the lowest that may be imagin'd, of a confus'd and overwhelm'd Sense, to that they rather feem to palpitate than breath.

Heracleo. Then prepare thy felf, Friend Phædimus; after all this, 'tis Time to rowfe thy felf in the Defence of the Islanders, and others that live by the Sea-fide. For this has been no frivolous Discourse, but a hard-fought Contest, and a continu'd Piece of Rhetoric, that wanted only Latrices and a Pulpit to give it the

Honour it deserv'd.

Phædimus. Therefore you see, 'tis plain here has been foul Play and Treachery in the Case; for a Person sober and upon Premeditation, to set upon us when we were Stomach sick, and doz'd with our last Night's Compotation.

potation. But there is no Way to avoid the Combat; for that, being an Imitator of Pindar, it shall never be said of me,

Combats refus'd, when nobly set upon, Have Virtue into deepest Darkness thrown.

For we have leifure enough, as having not only allow'd our felves a Vacation from Jollity and Balls, but our Hounds and Horses a Relaxation from their Labours; and withal having hung up our drag Nets and Spears, as having also this Day granted, for Disputation's Sake, a general Truce to all Creatures, as well upon the Land as in the Sea. However, fear not; for I will use it moderately, without producing either the Opinions of Philosophers, or the Fables of the Egyptians, or the Relations either of the Indians or Libyans, wanting Testimony; but such as shall be verify'd by good Witnesses, fuch as have made it their Business to toil upon the Ocean, and gave Credit to their Eyes. For to fay Truth, there is not any one of those Examples which are produc'd from the Land, which do not confirm their Histories, as being manifested to Sense: Whereas the Sea affords but few but what are difficult to be discern'd, as concealing the Generation and Nourishment of most of her Creatures, their Antipathies, and Ways of preserving themselves. In Reference to which many Acts of their Understanding, Memory and Community being unknown to us, is the Reason that we cannot be so copious in our Discourse. Then again, Land-Animals, by Reason of their Familiarity and Cohabitation, being in some Measure accustom'd to the Conditions of Men, become capable of their Nurtriture, Education and Imitation; which sweetens and allays all their Acerbity and Moroseness, like the Mixture of Fresh-water with Sea-brine; and awakning. that which is flow and disorderly in them, inflames it with humane Motions. Whereas the living of Season Animals being by many Degrees remote from the Converse of Men, and having nothing adventitious, or that may be faid to be acquir'd by Custom and Familiarity,

is altog ners, A ther fro ceiving her felt tame a call'd S in man when c fus's Mu which v not you him ag all? T know t themiel out thei of the I

Egypt, rewhich of fleeping well and

In ant

call'd the ther vouto the ear upon as which I Race of that ine nor unde tures. I between ported, it Business and from gather P

ther voi

Birds.

is altogether peculiar, genuine and unmix'd with Manners, strange and foreign to them; which proceeds either from Nature, or the Place it felf. For Nature receiving and cherithing whatever Knowledge comes to her felf, affords it also to Fifh, and makes many Eels tame and familiar to Men; which for that Reason are call'd Sacred, like those in the River Arethuse; so that in many Places there are Fifh that will hear and obey when call'd by their Names; as the Story goes of Crafsus's Mullet, upon the Death of which he wept. which when Domitius twitted him in these Words, Did not you weep when your Mullet died? He retorted upon him again, Did you bury three Wives and never wept at all? The Crocodiles belonging to the Priefts, not only know the Voices of those that call them, and suffer themselves to be stroak'd and handl'd, but gaping, hold out their Teeth to be cleans'd and wip'd by the Hands of the Priests.

Lately Philinus, after he had been long travelling in Egypt, returning to us, told us how he saw, in the City which derives its Name from Anteus, an old Woman sleeping by the side of a Crocodile, upon a low soft Bed

well and decently dress'd up.

d

ur

S;

TS,

ie,

nd it

of

le-

Ati-

fes,

the

fay

ich

irm

ere-

t to

ou-

ies,

to

and

that

ain,

and

the

rtri-

and.

AIX-

ning.

es it

Sea

Con-

that

rity,

15

In antient Histories we find that when King Ptolomy call'd the Sacred Crocodile, and that the Crocodile neither vouchfafed to appear at his Call, nor would answer to the earnest Expostulations of the Priests, it was look'd upon as a Prognostication of the Death of the King, which happen'd foon after. Which flews that the Race of Water-Animals is neither without a Share of that inestimable Thing call'd Prophetic Signification, nor undeferving those Honours ascrib'd to Land Creatures. For that about Sura, which is a Village in Lycia between Phellus and Myro, I have heard it credibly reported, that there are certain Persons who make it their Buliness to watch the Flights and Pursuits of the Fish, and from thence by a certain Art which they have, they gather Predictions, as others, from the Observation of Birds. But let these Examples suffice to shew, that Fish are not altogether Strangers to Mankind, nor altogether void of human Affection. But

But for a great and common Demonstration of their unmixt and natural Understanding, we find that there is not any Fish that swims, unless they be such as stick and cling to the Rocks, which are so easily taken by Men. as Asses are seiz'd by Wolves, Bees by Black-birds, Grashoppers by Swallows, Serpents by Harts; which are therefore called Elaphoi, not from their Swiftness, but from a Faculty which they have of drawing Serpents to them by the Force of their Breath. Or as Sheep call the Wolf by the Sound of their Feet; or as the Panther allures to her Paws both Apes and other Creatures, by the fragrant Smell of her Body. But so suspicious is the Sense of all Water-Animals, and so watchful are they to avoid all Baits and Treacheries against them, by Reason of their extraordinary Cunning, that Fishing thereby becomes no easy, or single Labour, but a Toil that requires various Instruments, and many Tricks of humane Cunning and Deceit; and this is apparent from Examples near at hand: For no Man defires an Angling-Rod too thick, tho' ffrong enough to hold against the Twitches of the Fish when taken; but rather they require it slender, lest by catting too great a Shadow upon the Water, they should frighten the suspicious Creature. In the next Place, they never knit too many Knots in the Line, but make it as fmooth as may be, for that would too much discover the Deceit? and then for the Hairs which are next the Hook, they endeavout to get the whitest they can meet with; for so, by Reason of the Likeness of Colour, they lye the more easily concealed in the Water. Therefore some there are, who expounding the following Verses of Homer,

This to the Bottom quickly sinks, like Lead, And drawing down the Curls of the Bull's Head, While thus the secret Baits concealed lie, Makes deadly Havock 'mong the ravenous Fry:

believe that the Ancients made Use of Bulls Hair for their Lines with which they angl'd; alledging that Keras then signify'd Hair, from whence Keirasthai to be shav'd; and Kera; shaving; and that Keroplastes in Archi-

Archiloch For the of Ston with th Tho' An this, the Only he tify'd v Fish fw else. N to catel fmall N Hook. Times about it ing rou off. O and wit

The than the firuck wat Libot to and Hook, of his feldom to be taward.

part of

the Inf These and ext Time.

fame U ty and happen that are and bit

Archilochus, fignify'd a Barber. But this is an Error. For they made Use of Horse-Hair, more especially that of Stone-Horses. For Mares by moistning their Tails with their Urine, render the Hair weak and brittle. Tho' Aristotle will not allow any Thing to be said in all this, that shew'd any such extraordinary Subtilty in Men. Only he fays, that the lower Piece of the Line was fortify'd with a little hollow Piece of Horn, which the Fish swallow'd before they could come at any Thing else. Moreover, that they made Use of round Hooks to catch Mullets and Tunies, in regard they had but small Mouths, for that they were afraid of a strait Hook. He also further says, that the Mullet many Times suspecting the round Hook, will swim round about it, flapping the Bait with his Tail, and then turning round, fecures to himfelf fo much as he has broken off. Or if he cannot do that, he shuts his Mouth close, and with the Extremities of his Lips, nibbles off some part of the Bait.

The Fish call'd Labrax behaves himself more stoutly than the Elephant; for when he perceives himself struck with the Hook, without Assistance he sets himself at Liberty, widening the Wound by slinging his Head to and fro, and enduring the painful Twingings of the Hook, 'till he have freed himself from it with the Loss of his Flesh. The Sea-Fox, or the Fish call'd Alopex, seldom bites, but avoids the Deceit; for if he chance to be taken, presently turns the Inside of his Body outward. For by Reason of the Strength and Moisture of his Body, he has a peculiar Faculty to turn it so, that the Inside coming to be outermost, the Hook falls off. These Things demonstrate Understanding, and a subtle and extraordinary Use of it in the Nick and Juncture of

Time.

is

nd

n,

ds.

ch

fs.

r-

11-

is,

re

by

lic

of

m

5-

ie

2-

111

e.

11

11

e

1

f

0

Other Examples there are, which shew not only this same Understanding and Knowledge, but the Community and mutual Assection of Fish. Thus if one Scate happen to swallow the Hook, all the rest of the Scates that are in the same Shoal, presently croud together, and bite the Line in Pieces. The same Scates, if any of their

their Companions fall into the Net, give the Prisoners their Tails to take hold of with their Teeth; and so draw them forth by main Force.

But the Fish call'd Anthia with far more Courage affish their Fellows in Distress. For getting under the Meshes with their Backs, and setting up their Finns, they never leave 'till they have saw'd them in two.

Now we know no Land-Animal that will affift and defend his Kind in Danger; neither the Bear, nor the wild Boar, nor the Leana, nor the Panther; true it is, that when they are in Herds together, they will gather into a Circle, and defend each other in common; but no fingle Land-Animal either knows or cares to affift a fingle Companion, but flies and shifts for himself as far off as he can, from the Beast that is wounded and lies a dying. For as for that same Story of Elephants filling up the Ditches with Heaps of adjoyning Materials, whether Wood or Earth, for the unfortunate Elephant the more eafily to get up again, it is fo extreamly uncouth and foreign to us, as if we were bound to believe Juba's Books by Virtue of a Royal Edict. However if it were true, it does but ferve to shew that many of the Marine Creatures are nothing inferior in Understanding and Community to the most intelligent of the Land-Animals. But as for their mutual Society, we shall discourse apart of that by it felf.

Now the Fishermen observing how that most Fish avoided the Casts of their Hooks, by Cunning, or by striving with the Tackling, betook themselves to Force, like the Persian Hunters, making Use of Nets, that there might be no Escape for those that were caught either by the Help of Reason or Subtilty. Thus Mullets and the Fish call'd Julides are taken with Sweep Nets and Drag-Nets, as are also several other Sorts of Fish call'd Mormuri, Sargi, Gobii and Labraces; those that are call'd Casting-Nets, catch the Mullet, the Gilthead and the Scorpion-Fish; and therefore Homer calls this Sort of Fishing with Nets, Panagra, or the All-sweeper. And yet there are some Fish that are too cunning for these Nets.

Thus

The State of the N

the N
But
and in
being
deal of
the M
he bit
fwims
men d
a Sort
Head,
Time,
again
pens.
the m

More evident and Conient to carryin Neck of Liquor throws round a losing a minutation a Minutation a Minutation and the control of the contro

and ab

and cat ral Ex Star-fif whatev offers hall that

Azure

Now

Thus the Labrax or Jack, perceiving the drawing of the Sweep-Net, with the Force of his Body beats a hollow Place in the Mud, where he lays himself close 'till the Net be gone over him.

ers fo

ge

he

ns,

nd he

it

ill

m-

or

fts

15

TV

id-

he

in,

WC

a

ut

re

to

for

at

sh

by

e,

re

by

he

g-

01'-

ľd

he

of

ret

ils

But as for the Dolphin, when he finds himself taken, and in the Midst of the Net, he remains there without being in the least perplex'd, but falls to with a great deal of Joy, and feasts upon the numerous Fry within the Melhes; but so soon as he comes near the Shore, he bites his Way through the Net with his Teeth and fwims away. Or if he chance to be taken, the Fishermen do him no other Harm the first Time, but only low a Sort of large Bulrushes to the finny Crown upon his Head, and so let him go. If they take him a second Time, they punish him with Stripes, well knowing him again by the Prints of the Needle. But that rarely happens. For having got his Pardon the first Time, for the most Part of them, they acknowledge the Favour, and abstain from Spoil for the future.

Moreover, among the many Examples that make evident the Wariness of Fish in avoiding the Deceits and Craft of the Fishermen; it would not be convenient to pals by that of the Cuttle-Fish. For this Fish carrying in that Part of his Head which is near his Neck call'd his Nose, a certain black and inky Sort of Liquor, so soon as he perceives himself discover'd, throws that Liquor forth, and darkens all the Water round about him, in fuch a Manner that the Fisher-man losing Sight of him, by that Means he makes his Escape; imitating therein Homer's Deities, who when they had a Mind to fave any of their Heroes, hid them in an Azure Cloud; but of this enough.

Now for the extraordinary Subtilty of Fifh in hunting and catching their own Prey, we shall meet with several Examples of it in feveral Fish. Particularly the Star-fish, understanding his own Nature to be such, that whatever he touches diffolves and liquefies, readily offers his Body, and permits himself to be touch'd by

all that come near him.

You know your felf the Property of the Torpedo or Cramp-fish, which not only benumbs all those that touch it, but also strikes a Numbness through the very Net into the Hands of them that go about to take him. And some that have had greater Experience of this Fish, report, that if it happen to fall alive upon the Land, they that pour Water upon it, shall presently perceive a Numbness seizing upon their Hands, and stupifying their Feeling, through the Water affected with the Quality of the Fish. And therefore having an innate Sense of this Faculty, it never makes any Resistance against any Thing, nor ever is it in Danger. Only swimming circularly about his Prey, shoots forth the Effluviums of his Nature like so many Darts, and first infects the Water, then the Fish through the Water, which is neither able to defend it self, nor to escape, being, as it were, held in Chains, and frozen up.

The Fisher-man is well known to many, who has his Name given him from his Manner of catching Fish; whose Art, as Aristotle writes, the Cuttle-Fish makes Use of, for he lets down, like a Line, a certain Curl which Nature has given him, so order'd as to let it run out at length, or draw it to him again, as he sees Occasion. This, when he sees any of the lesser Fish approach, he offers them to bite, and then by Degrees pulls the Curl nearer and nearer by Virtue of the Bait, till he has drawn his Prey within the Reach of his Mouth. And as for the Polypus's changing his Colour, Pindar has

made it famous in these Words,

In any City may that Man expose His Safety, who well knows Like Sea-bred Polypus to range, And wary Colour upon every Change.

In like Manner Theognis,

Change Manners with thy Friends, observing thus The many colour'd, cunning Polypus; Who let him stick to whatsoever Rock, Of the same Colour does his Body look.

Tis tru defign, natural hears: bundan affirms. but litt monstra apt to c no prod Action. this A1 Food w things t that pal For that that he: For by them ar tho on t within h ness affo Polypus C Lobster, cillitude Nature i

Then the Land the Wind But for a Cyzicum of neral, which themfelve turn'd by

On the against the ral Notion

the Row

Weight o

'Tis true the Chamaleon changes Colour, not out of any defign, or to conceal himself, but out of Fear, being naturally timorous, and trembling at every Noise he hears: And this is occasion'd by the extraordinary abundance of Breath which he enjoys, as Theophrastus affirms. For the whole Body of this Creature wants but little of being nothing else but Lungs; which demonstrates him to be full of Spirits, and consequently apt to change. But this same Change of the Polypus is no product of any Affection of the Mind, but a kind of Action. For he changes on purpose, making use of this Artifice to escape what he fears, and to get the Food which he lives by. For by Fraud he takes those things that never avoid him, and avoids those things that pass him by, without taking any notice of him. For that he devours his own Curles, is an Untruth; but that he is afraid of the Lamprey and Conger, is certain: For by these he is ill treated, not being able to return them any Injury, by reason of their being so slippery; tho' on the other fide the Lobster having once got them within his Claws, holds them with Ease: For Slenderness affords no help against Roughness: But when the Polypus comes to thrust his Horns into the Body of the Lobster, then also the Lobster dies. And this same Vicissitude of avoiding and pursuing one another, has Nature infus'd into them on purpose to exercise their Subtlity and Understanding.

Then again we have heard Aristotimus relating how the Land Hedge-hog had a Perception of the rising of the Wind, and praising the Trigonal Flight of Cranes. But for my part, I produce no particular Hedge-hog of Cyzicum or Byzantium, but all the Sea Hedge-hogs in general, who when they perceive a Storm coming, ballast themselves with little Stones, less they should be overturn'd by reason of their Lightness, or carry'd away by the Rowling of the Waves, which they prevent by the

Weight of their little Stones.

On the other side, the Cranes Order in their Flight against the Wind is not of one fort: But this is a general Notion among all Fish, that they always swim against

10

h

1-

id

e-

a

ric

ty

ot

ny

-115

his

er, ble

eld

his

fh;

Ule

nich

it at fion.

, he

Curl

has And

has

the Waves and the Tide, and always take care less the Wind being in their Tails, should force their Finns from their Backs, and leave their naked Bodies expos'd to the Cold and other Inconveniencies; and therefore they still oppose the Prows of their Bodies against the Waves. For that while they thus cleave the Waves at the top, the Sea keeps their Finns close, and lightly slowing over the Superficies of their Bodies, becomes less burdensome, besides that it suffers not their Scales to rise.

This, I say, is common to all Fish, except that Fish which is call'd *Ellops*; which, as they report, always swims with the Wind and Tide, not minding the Erection or opening of the Scales, the Commissures of which do not lie next the Tail, as in other Fish.

Moreover, the Tuny is so sensible of the Equinoxes and Solfices, that they teach even Men themselves without the help of any Astrological Table. For where the Winter Tropics overtake them, there they remain

till the Vernal Aguinox.

As for that same Artistice of the Granes, that keep themselves waking by clutching a Stone in their Claws, how much more cunningly done is that of the Dolphin; for whom it is not lawful to stand still, or to be out of Motion: For it is the Nature of the Dolphins to be always in Motion; so that when they cease to move, they also cease to live. And therefore when Sleep seizes them, they raise their Bodies to the Superficies of the Sea, and so sinking down again with their Bellies upward, are carry'd along with the Tide till they touch again the Shoar. Waken'd in that manner, with an impetuous Noise they mount upward again, designing thus a kind of Rest still intermix'd with Motion. And the same thing is reported of the Tunies for the same Reason.

Having thus concluded their Mathematical Foreknowledge of the Mutations of the Sun, of which Arifield gives Testimony, let me now relate their Skill in Arithmetic; but first of all, their Knowledge in Optics, of which Æschilus seems not to have been altogethes ther ig

For To therefor have the for as to the Can

But

on of marrive ence, to the Soo whole of the And the Plasium Tunies on the knowing that The Fifth

lo call'd

mides or

As for to observe express observe with ano sippus, b watches expended in all his sippus new

The P
call'd Pi
Crab, an
opening o
open'd an
Fish whice

out of N

ther ignorant. For these are his Words,

e

d

re

16

at

ly

es

to

sh

lys

re-

of

xes

ves

ere

ain

eep

WS,

in;

t of

, be

ove,

leep

es of

llies

ouch

h an

ning

And

fame

Fore-

Ari-

Op-

toge-

Casting a Squint-eye, like the Tuny.

For Tunies seem to be dim-sighted of one Eye: And therefore they sling themselves into the Water, so as to have the Land upon the Right Hand; and go a-shoar, so as to have it upon the Left: Prudently committing

the Care of their Bodies to the best Eye.

But wanting Arithmetic, in order to the Preservation of mutual Love and Society one with another, they arrive in such a manner to the Perfection of that Science, that in regard they are extreamly desirous to enjoy the Society of each other, they always make up their whole Fry into the Form of a Cube, and make a Solid of the whole Number, consisting of six equal Planes: And then they swim in such Order as to observe a due Plasium on both sides. So then if the Observer of the Tunies does but exactly take the Number of the Plane, he knows the whole Number of the Shole; well knowing that the Depth is equal to the Breadth and Length. The Fish Amia, which are another fort of Tunies, are so call'd, because they swim in Sholes, as also the Pelamides or Summer Whitings.

As for the rest that are seen to swim in Sholes, and to observe a mutual Society, their Number is not to be express'd: And therefore let us proceed to those that observe a kind of private and particular Society one with another. Among which is the Pynnotheras of Chrysppus, being a certain Fish that diligently observes and watches the Fish call'd the Nacre, upon which he has expended so much Ink, that he gives it the Precedency in all his Books, both Physical and Ethical. For Chrysppus never knew the Spongother, or else he pass'd it over

out of Negligence.

The Pinnother is so call'd, from watching the she Fish call'd Pinna or the Nacre, and in shape resembles a Crab, and cohabiting within the Nacre, watches the opening of his Shell, and then going forth, stays by the open'd and gaping Shell, till he light upon some little Fish which he is able to conquer. Then entring the

Shell

Shell again, he nips the Flesh of the Nacre, to give him notice to shut his Shell; which being done, they feed together within the Fortification upon the common

Prev.

The Spunge is govern'd by a certain little Creature more like a Spider than a Crab. For the Spunge wants neither Sense nor Blood; but growing to the Stones as many other things do, has a peculiar Motion from it self, and to it self, which nevertheless stands in need as it were of a Monitor or Instructor. For being otherwise of a Substance loose and open, and full of Holes and Hollowness, by reason of the Sloth and Stupidity of it, the Spunge-watcher assists to give notice when any thing of Food enters the Cavities of it, at what time the Spunge contracts it self, and falls to feeding.

But if a Man approach and touch it, being nipp'd and admonish'd by the Spunge-watcher, it seems to shudder and shut up the Body of it, closing and condensing it in such a manner, as makes it no easie thing to cut it from

the Place where it grows.

The Purple Shell-fish also, call'd Prophyra, clustring together in a kind of mutual Society, build up little Combs for themselves like Bees, wherein they are said to generate: and culling out the choicest Substance of the Moss and Sea-weed that stick to their Shells, they seem to be in a circular Commons among themselves, feeding out-

wardly the one upon the others Nourishment.

But why should we admire Society in these Creatures, when the most savage and most unsociable of all Creatures which either Lakes, Rivers, or the Ocean nourishes, the Crocodile shews himself the most Sociable and Grateful of Water-Monsters in the Banquets which he bestows upon the Trochilus: For the Trochilus is a sort of Water-Fowl, and he guards and watches over the Crocodile, not as one that feeds at his Table, but lives upon his Scraps and Leavings only. For when this Bird observes the Crocodile asseep, and the Ichneumon arm'd with Mud and Dirt ready to assail him; he never leaves crying and pecking him with his Beak, till he rouse the drowsy Monster. In return of which the

Croco he pe pleas'd his Be flicks an Inc tice by his Ch Fish w Leader unlike : Scales, Feather huge W Courfe, Shallow whence the Wh directing whateve chance t Mouth, Monster ceives h his Jaws his Rest, forth aga Night or the Mon Rock, w from Anti

Is it wo of Comm which Arigorale the Owls with about the no fuch Ca

a Whale

Vol. V.

Crocodile is so tame and gentle towards this Bird, that he permits him to enter his yawning Chaps, and is pleas'd with his pecking out and cleanfing away with his Beak, the Remainders of the devour'd Flesh that flicks between his Teeth. And when the Monster has an Inclination to shut his Mouth, he gives the Bird Notice by a gentle lowering of his Jaw, nor will he close his Chaps till he finds that the Bird is flown away. The Fish which the Greeks call Hegemon, or the Captain or Leader, is a small Fish, in Bigness and Shape not much unlike a Whiting, but by Reason of the Roughness of his Scales, is faid to refemble a Bird when the shakes her Feathers. This Fish always keeps Company with the huge Whales, and swims before them to direct their Course, least they should bruise themselves upon the Shallows, or fall into any marshy Place, or narrow Haven, whence he could not easily get out again. Therefore the Whale follows him, as the Ship follows the Helm. directing his Course with Confidence. All other Things whatever, whether Skiff, whether Beaft or Stone, that chance to light into the gaping Gulph of the Whale's Mouth, immediately perish, being swallow'd by the Monster; but acknowledging his Conductor, he receives him and lodges him like an Anchor, fafely in his Jaws. There he fleeps, and all the while he takes his Rest, the Whale lies still, and when his Guide comes forth again, the Whale proceeds, never forfaking him Night or Day; or if he wander without his Leader, the Monster shipwrecks, like a Vessel cast upon a Rock, without a Helm. And this we saw not far from Anticyra, where they report, that in former Times a Whale being cast, and putrifying, caus'd a Pesti-

d

er

in

m

0-

ibs

10-

ols

be

ut-

res,

ea-

ou-

able

is a over

but

this

14 112013

e ne-

a the

C10-

Is it worth while then to compare the Observations of Community and Association, with those Sympathies which Aristotle relates between Foxes and Serpents, because the Eagle is an Enemy to both? Or of the Horn-Owls with Horses, whose Dung they love to scrape about the Field and nessle in? For my Part, I observe to such Care of one another in Bees and Emmets, which Vol. V.

by Reason of their Multitude, carry on and perfect their Work in common, but have no particular Care or Consideration one of another. Rather we shall observe this Difference more evidently, if we direct our Difcourles upon the most antient and greatest Works of common Society, which are the Works of Generation and Procreation of Offspring. For in the first Place, those Fish that frequent the Shores next adjoyning to vast Lakes or great Rivers, when they are near their Time of bringing forth, retire up into those Places, seeking the fresh-waters which are more gentle and void of Brine. For Tranquillity is most convenient for such as bring forth, and there is most Safety in Rivers and Lakes for their young ones, as being freeft from the devouring Monsters of the Sea. Which is the Reason that there is the greatest Plenty of Fish about the Euxine Sea, where there are no Whales, but either small Sea-Calves, or little Dolphins. Besides, the Mixture of Rivers, many in Number, and those very large, that fall into the Pontus, make the Mixture more kindly and proper for breeding and bringing forth. And that is most wonderful which is reported of the Anthias, which Homer calls the Sacred Fish, though some interpret Sacred to fignify great in that Place, as we call a certain great Bone Os facrum, and the Epilepsie, being a great Disease, the Sacred Disease, though others interpret that to be facred, which ought not to be touched, as being dedicated to holy Use. And Eratosthenes seems to take the Gilthead, fo call'd from the Golden Hair about his Eyes, for the Sacred Fish; though many believe it to be the Ellops of Trout, from her Golden Scales; a Fish feldom feen, and difficult to be caught; yet many Times it appears in the Rivers of Pamphylia. So they that catch them are crown'd, and their Boats are also adorn'd with Garlands, and as they pass along are receiv'd and honour'd with lo id Shouts, and clapping of Hands. However it be, m it People take Anthias to be a Sacred Fish, because that where the Anthias appears, there are no Sea-monsters, but the Spunge-cutters dive boldly, and the Fish as fearlesly spawn, as having a Pledge for their Security. And

And fters Lior moniobles and

both but te&ii lates the S that imperiticula

Spaw But young any t which about if the Birth.

Wh them f felves, into th Retire for the

No the bri retires long u covering vel, an conceal the Pla it agai

away b

And the Reason is twofold, either because the Sea-monflers dread the Anthias, as Elephants dread a Hog, and Lions a Cock, or else it is a Sign that there are no Seamonsters in those Places, which the Anthias knows and observes, as being an intelligent Fish, endu'd with Sense

and a good Memory.

or

[-

n-

nd

fe

ıst

ne

ng

ie.

th,

eir

)n-

is

ere

lit-

any

the

tor

on-

mer

d to

sone

the

red,

d to

bead,

r the

ps or and

rs in

n are

ands,

with

it be,

caule

mon-

Fish

urity.

And

Then again, the Care of their Young is common to both Sexes. For the Males never devour their Offspring; but remain and abide constantly by the Spawn, protecting it with a diligent Watchfulness, as Aristotle relates; and those that accompany the Females moisten the Spawn with a small Quantity of milky Seed; for that otherwise the Spawn will not grow, but remains imperfect, and never arrives at the due Proportion. Particularly the Fish call'd Phycides, Moles or Lepos, make themselves Nests in the Sea-weed to preserve their Spawn from the Waves.

But the Love of the Lamprey, or Pout-Eel, toward her young ones is beyond the Affection and Clemency of any the tamest of Creatures; for they lay an Egg, which being hatch'd, they nourish and carry them about not outwardly, but within their own Bowels, as if they could not breed their young without a second

Birth.

When the young ones are somewhat grown, they put them forth again, and teach them to swim close by themselves, then resume them again through their Mouths into their Bellies, and afford them Nourishment and safe Retirement in their Bodies, till they are able to shift for themselves.

No less admirable is the Care of the Tortoise, as to the bringing forth and preserving her Young. For she retires out of the Sea to lay, but not being able to stay long upon the Land, she hides her Eggs in the Sand, covering them over gently with the lightest of the Gravel, and when she has thus sufficiently and assuredly conceal'd them, some report, that she marks and streaks the Place with her Feet, that she may be able to know it again; others affirm, that the Female being driven away by the Male, leaves her particular Marks and Sig-

T ?

natures

natures behind her. However it be, this is most wonderful that after an Observation of forty Days (for in so many the Eggs come to break) she returns, and knowing where the Treasure lies, as well as any Man understands where he hides his Gold, she opens them

with great Joy and Alacrity.

Many Observations like to these are made of the Crocodile. But the Superfition of the Place will not allow a Man to dive into the Reason of the Causes; In Regard the Foreknowledge of this Creature is imputed more to Divinity than Reason. For neither farther nor nearer, but just so far as Nilus that Year will increase and cover the Land, thither she goes forth and lays her Eggs: Which the Country-men finding, are able to tell one another how far the River will over-flow that Year, fo truly does that Animal measure for her felf, that tho' she live in the Water, she may lay her Eggs dry. But the young ones being hatch'd, which soever of them, so soon as they are come to Life, does not seize whatever comes next, either upon a Flie, or a Worm, or a Straw, or a Tuft of Grass with his Mouth, the Dam presently tears him to Pieces with her Teeth. But those that are fierce and active, she loves and cherishes; according to the Judgment of the wifest Men, imparting her Affection by the Rules of Judgment, not the Sway of Passion.

The Sea-calves also bring forth upon the dry Lands; but then fetching out their young ones by Degrees, they give them a Taste of the Sea-water, and presently lead them out again; and this they often do, till Custom has made them bold, and brought them to love

a Sea Life.

Frogs when they couple, use a certain croaking Invitation, which is commonly call'd Ololygon; and when the Male has thus entic'd the Female, they abide together all Night. For in the Water they cannot, and in the Day time they are afraid to engender upon the Land, which in the Night time they do without Controul. At other Times they croak more shrill and loud, and then it is a Sign of Rain, and holds among the most assured Prognostics of wet Weather.

But

Paf app om belo con pref of t thof Hift and fortl mair Way which her S Dept and

Safety
But
cital of ple of pany
Years
never
Friend when able to feeds a king 1
Should

As to of the near the takes he ing of nor pro

nor pro lows, n like the

But what Absurdity, dearest Neptune, would this Passion of mine lead me into; how ridiculous should I appear, if trifling among Sea-calves and Frogs, I should omit one of the Marine Animals, the wifest and most belov'd by the Gods? For what Nightingales are to be compar'd with the Halcyon for Music, or who will presume to prefer the Swallow's Industry, the Gentleness of the Dove, or the Art and Curiofity of the Bees, to those Virtues a crib'd to the Halcyon? One Island, as History tells us, in Love with Latona's Birth, receiv'd and entertain'd her. But when the Halcyon brings forth about the Winter Tropic, the whole Ocean remains calm and undisturb'd without the Wrinkle of a Wave. So that there is not any other Creature for which Man has fo great an Affection, feeing that for her Sake for feven Days and feven Nights together, in the Depth of Winter, they fail without fear of Shipwreck, and make their Voyages upon the Sea, with greater Safety than they travel upon the Land.

But if it be requir'd that we should make a brief Recital of her particular Virtues, she is so great an Example of Conjugal Assection, that she does not keep Company with her Mate for a single Season, but for whole Years together; and that not for Wantonness, for she never couples but with her own, but out of Assection and Friendship, like a truly virtuous marry'd Wife. And when her Mate through Age becomes infirm, and not able to bear her Company, she takes Care of him, and feeds and carries him about in his old Age, never forsaking nor leaving him alone, but taking him upon her Shoulders, carries him from Place to Place, never aban-

doning him till Death.

e,

e,

er

vilg-

ls;

es,

till

ove

nvi-

hen

d in

and,

roul.

and

assu-But As to her Affection towards her young ones, and Care of their Preservation, so soon as she perceives her self near the Time of her bringing forth, she presently betakes her self to the making of her Nest. For the building of which, she neither makes Use of Mud and Dirt, nor props it up with Walls and Rasters, like the Swallows, nor does she weary several Members of her Body, like the Bees that employ their whole Strength to com-

I 3

pleat

pleat their Labour, and when they open their Cells, toil together in a narrow Compass to divide their Apartments. For the Halcyon having but one fingle Instrument, one fingle Tool, which is her Bill, nor any other Help to affift her in Labour and her Care of her young ones, what a wonderful Master-piece of Workmanship does she erect? Insomuch that it is a difficult Thing for them that have not well consider'd it, to believe rheir Eye-fight; her Workmanship seeming rather the Art of a Shipwright, than of a common Builder; of all Inventions being the only Form not to be over-whelm'd and wash'd by the Waves. To this Purpose she gathers them together, some strait, others oblique, like the Woof in the Loom, the Thorns of the Sea-Needle, and swifts and binds where the Thread and Yarn are interwoven one within another, till she has fram'd a Nest round and oblong, refembling the usual Fisher-boats. This when she has finish'd, she launches into the Sea, where the Waves beating gently upon it, direct to reform what is amis, by consolidating the loose and ill compacted Parts, where the Water has forc'd any Entrance: Infomuch that at length she fastens and strengthens what she has put together in such a manner, that it is not to be broken or pierc'd either by Stones or Steel. Nor is the Symmetry and Form of the Infide and Cavimy of the Neft less to be admir'd. For it is so contriv'd as only to receive her felf; the Entrance into it not being to be found by any other Creature; nor can the Sea at felf find a Way into it. I am apt to believe that mone of you ever faw this Nest. But for my own Part, that have often feen and handled one of them, I may safely fay, that I

In Delos Temple near Apollo's Shrine, Something like this, a Fabric most Divine,

have seen: That is to say, the horned Altar, celebrated for one of the seven Wonders of the World, which without the Help of Parget, Glue, Soder, Paste, or any other binding, is only fram'd of Horns that grew on the right side of the Head of the Beast.

wh the Apol or 1 that teEtv nou the ! Lapt bree Vene Myst absta the . nicio tures we fir ly de a Ne which of all Leade anoth a Dolp brough who w thence Winds upon t and ou Prow ( inviting Roads, at leng

when t

safe las

Statues .

of Pluto

Now may the Deity be propitious to one that is somewhat musical, and an Islander, while mildly I deride the Questions which those Scoffers put, wherefore

Apollo may not be called Triglobus, or the Mullet-shooter, when we find that Venus is call'd the Mullet-ProteHrix; for which Reason she is honour'd with Temples adjoyning to

This Place is all defective; else how he came to fall into this Discourse, and to leap from Syrens to Mullets, is a Riddle.

the Sea, and facred Rights; and certain it is, that she is displeas'd when any Mullet is kill'd. Therefore at Laptis the Priests of Neptune never eat any Thing that breeds in the Sea; and you know the Mullet is in great Veneration among the Protesfors of the Eleusinian Mysteries; moreover that the Priestess of Juno at Argos abstains from the same Fish; and the Reason is because the Mullets kill and deftroy the Sea-hair, which is pernicious to Man; and therefore they spare those Creatures that are kind and beneficial to him. Then again, we find among the Greeks, Temples and Altars frequently dedicated to Diana Dietynna, so call'd from Dietis a Net, and Delphinian Apollo. And that same Place which Apollo has peculiarly chosen for himself, was first of all inhabited by Cretans, having a Dolphin for their Leader. For the Deity did not swim before his Army in another Shape (as the Mythologists dream) but sending a Dolphin to direct them in their Course, the Dolphin brought them to Cirrha. Story also tells us, that they who were fent to Sinope by Ptolomy Soter, to fetch from thence Serapis and Bacchus, being driven by contrary Winds upon the Coast of Malta, having the Peloponnesus upon their right Hands, while they were thus wandring and out of their Course, a Dolphin appear'd before the Prow of the headmost Vessel, and, as it were, kindly inviting them, conducted them into safe Harbours and Roads, till by his good Guidance and leading them, he at length brought the whole Fleet to Cyrrha. There, when they came to offer the usual Sacrifices for their lafe landing, they came to understand, that of two Statues which were in the Place, they were to take that of Pluto and carry it along with them; But as for that

hich rany n the

r

rt

11

d

TS

ne

1-

est

ts.

ea,

re-

ill

in-

th-

tit

eel.

V1-

v'd

be-

Sea

that

art,

may

Now

of Proserpina, they were only to make it clean and leave it behind. Probable it is that the Deity had a Kindness for the Dolphin, considering how much he delights in Music. For which Reason Pindar likens himself to the Dolphin, and confesses himself to be mov'd in the same Manner as that noble Creature.

Which Flutes beloved Sound, Excites to play, Upon the calm and placed Sea.

Tho' it is more probable that his Affection to Men is more pleasing to the Deity; being the only Creature that bears an Affection to Man, as he is a Man. For as for the Land-Animals, some Kinds there are that fly him altogether, and the tamest and most gentle follow him, and are familiar with him, only for the Benefit and Nourishment, which they receive from him; as the Dog, the Horse and Elephant. The Swallows, by Neceffity conftrain'd, build in Houses, seeking Shade and Security, but are no less afraid of Men, than the wild Beafts. Only to the Dolphin has Nature bequeath'd that excellent Quality, fo much fought for by the best of Philosophers, to love for no Advantage. For that having no Need at all of Man, he is a kind Friend to all Men, and has lent his Assistance to many. There is no Man that is ignorant of the famous Story of Arion. And you, my dear Friend, have feafonably put us in Mind of Hefiod,

Thou didft not by a legal Course, Rightly conclude thy long Discourse.

For when you had spoken so much in Praise of the Dog, you fhould not have pass'd by the Dolphin. For it was a blind Story of the Dog that bark'd and flew with Violence upon the Murtherers. 'Twas a more famous Story, that of the Dolphins, that took the Carkais of Hesica, thrown into the Nemean Sea, and readily receiving it from one another, landed it at Rhium, whereby the Murther came to be known.

thre Dol war mig he p him **fwim** Way him, Shore throw of Ra percei felf up he nev deemir feem'd Play-fe. but kee their C And from nus gain

He wa

at what

were ex bought th

It happe

in a Veff

several P

be.

the

froi

B

Paros he f drown'd, sten'd to a-shore ne Name of C have made Myrtilus the Lesbian writes, that Enalus the Eolian, being in Love with the Daughter of Phineus, who by the Command of the Oracle of Amphitrite, was cast from the Penthidian Rocks; when he understood it, threw himself also into the Sea, but was savid by a

Dolphin, and carry'd to Lesbos.

But the Gentleness and Kindness of the Dolphin towards the Facean Lad, was so extraordinary that it might be faid to amount even to amorous Love. For he play'd and fwam with him in the Day time, fuffer'd himself to be handled and bestrid by him; nor did he swim away with him, but joyfully carry'd him which Way soever the Lad by the Motion of his Body turn'd him, while the Faceans flock'd from all Parts to the Shore to behold the Sight. At length the Lad being thrown from the Dolphin's Back, by a terrible Shower of Rain and Hail, was drown'd. Which the Dolphin perceiving, took up the dead Youth, and threw himfelf upon the Land together with the Body, from which he never stirr'd till he dy'd out of his own Element: deeming it but just to partake of that End of which he seem'd to have been the Occasion to his Friend and Play-fellow. Nor can the Jaceans forget the Accident, but keep it still in Remembrance by the Stamp upon their Coin, which is a Lad upon a Dolphin's Back. And from hence it was that the fabulous Stories of Caranus gain'd Credit.

He was a Parian by Birth, who residing at Byzantium, at what Time a Draught of Dolphins caught in a Net, were exposed to Sale, and in Danger of Slaughter, bought them up all, and put them into the Sea again. It happened not long after that Caranus took a Voyage in a Vessel of sifty Oars, carrying, as the Story goes, several Pirates. But between Naxus and the Bay of Paros he suffered Shipwrack; and when all the rest were drowned, he alone was taken up by a Dolphin that hastened to his Succor, and carry d to Sycynthos, and set a shore near the Cave, which to this Day bears the Name of Caraneum. Upon which Archilochus is said to

have made these Lines,

I.5

Of!

For it.

Y with famous kass of ily rewhere-

S

e

1(

y

W

fit

he

le-

ind

ild

h'd

best

liat

1 to

re is

rion.

s in

Myrti:

Of fifty Men, Great Neptune, gentle grown, Left courteous Caranus alive for one.

Some Years after Caranus dying, his Relations burnt his Body near the Sea-side; at what Time several Dolphins appear'd near the Shore, as if they had come to his Funeral; nor would they stir till the Funeral was over. Moreover Stefichorus writes that Ulysses bore a Dolphin painted upon his Shield; and for what Reason the Zacynthian Records tell us, as Critheus testifies; for they fay that Telemachus when he was but a Boy falling into the Sea, was fav'd by the Dolphins that took him up and fet him a-shore. And therefore he made Use of a Dolphin for the Impression of his Seal, and the Ornament of his Shield. But having promis'd before that I would produce no fabulous Stories; and yet being carry'd I know not how, to discourse beyond Probability of Dolphins, by this Repetition of the Stories of Caranus and Ulysses, I will do Justice upon my felf, by concluding here.

Aristotimus. Now, Gentlemen, it lies on your Part

that are Judges, to pronounce Sentence.

Soclares. Affuredly then, for our Parts, we shall give the same Judgment in this, as Sophocles did in another Case;

Discourse upon discording Arguments, Is then determin'd best, when what was said Is duly weigh'd and stated on both Sides.

For thus comparing what you have both discours'd one against another, it will be found that ye have acquitted your selves on both Sides like true Champions against those that would deprive brute Animals of Sense and Understanding.

That

Mer

you

fhor

thy

agai

mine

lead Ci

quifi

ly to

him.

villa

plain

me b

from Cin Beaft Mifer through

and a

U

U



## That brute Beafts make use of Reason.

Ulysses, Circe, Gryllus.

Translated from the Greek, by Sir A. J.

A LL these Things, Circe, I believe that I have learnt and well remember. But I would willingly ask thee, whether thou hast any Grecians here, which being Men, thou hast transform'd into Wolves and Lions.

Circe. Very many, dearest Ulysses, but wherefore do

you ask the Question?

Ulyf. Because in good Truth, I am of Opinion, I should gain a high Reputation among the Greeks, if by thy Favour I could restore these Men to human Shape again, and not suffer them through any Negligence of mine to wax old in the Bodies of Beasts, where they lead a miserable and ignominious Life.

Circe. Surely, this Man, Fool as he is, believes it requifite that his Ambition should be unfortunate not only to his Friends, but to those that nothing belong to

him.

Ulys. Thou art now jumbling and mixing another villainous Potion of Twittle Twattle, and would'st plainly turn me into a Beast too, if thou could'st make me believe that it were a Missortune to be transform'd from a Beast to a Man.

Circe. What hast thou made thy self better than a Beast, who forsaking an immortal Life, free from the Miseries of Old Age, with me, art making such Haste through a thousand threatning Calamities to a Mortal, and, as I may say, old Wife, pursuing an empty Good and a Shadow instead of real Truth, and all this, thinking to be more conspicuous and samous than thou are.

204 That brute Beaft's make use of Reason.

Ulyf. Well, Circe, let it be as thou fayeft; for why should we be always contending about the same Thing? However, do me the Favour to restore these Men, and

give em into my Custody.

Circe. By Hecate not so fast neither; these are no ordinary Fellows; but ask'em first, whether they are willing. If they refuse, do you, being such an eloquent Gentleman, discourse 'em and persuade 'em; if you cannot persuade 'em, being too hard for ye at your own Weapon, then let it suffice ye that you have ill consulted your own and the good of your Friends.

Ulys. Blessed Woman, Wherefore dost thou mock me thus? for how can they either talk or hear Reason; so

long as they are Asses, Hogs and Lions?

Circe. Be of good Comfort, most ambitious of Men; I will so order the Business, that they shall both understand and discourse; or rather, let one suffice to hear and return Answers instead of all the rest: Look ye, here's one at hand; pray talk to him.

Ulys. Prithee, Circe, by what Name shall we call him? Who is this Fellow of all the Men in the

World ?

Circe. What's this to the Purpose? Call him Gryllus, off you please; and for my Part, I'll leave ye together, that ye may not suspect him for speaking contrary to his Mind to please me.

Gryl. Save ye, Mr. Ulyffes.

Ulys. And you too, by Jove, Mr. Gryllus.

Gryl. What is't your Worship would have with me? Ulys. I knowing you were all born Men, pity the Condition ye are now in; and I pity ye the more, for that being Greeks ye are fallen under this Missfortune; and therefore I made it my Request to Circe, that she would restore ye again to your former Shape, as many of you as were desirous, to the End ye might return home again with us.

Gryl. Hold, Mr. Ulysses, not a Word more of this, I beseech your Worship. For we all contemn thee, as one that none but Fools call cunning, and as vainly waunt'st thy self to be wifer than other Men, and yet are afraid of being chang'd from worse to better; like Children.

lthad

Pre lea Th Ski tran peri to f fo v to b

CI

has a Senfe those and stom

ture

But in and for perior to be plaude Uly

hear t Gry, gin fi oufly a advance Pruden wifeft

Story ting neifertile a of Fruit prefer, \* Ithac.

Children that are frighten'd at Physician's Doses, and hate going to School, although the Medicines and the Precepts, of Diseas'd and Fools, make them healthy and learn'd; just as thou refusest to be transform'd out of one Thing into another; and now thy Bones rattle in thy Skin for Dread of living with Circe, least she should transform thee into a Hog, or a Wolf; and would'st persuade us living in Plenty of all Enjoyments not only to forsake these Blessings, but to abandon her, that has so well provided for us, to sail along with thee, and to become Men again, the most miserable of all Creatures.

Ulys. In my Opinion, Gryllus, this same wicked Cup has not only deprived thee of thy Shape, but of thy Sense and Reason too; or else thou art got drunk with those Opinions, which are every where exploded as nasty and villainous; unless some voluptuous Pleasure of Cu-

from and Habit has bewitch'd thee to this Body.

Gryl. Neither of these, O King of the Cephalenians. But if thou art come hither to dispute, and not to rail and swagger, we shall soon convince thee, having Experience of both Manners of living, that our Way is to be preferr'd before that which thou so much applaudest.

Ulys. Nay, then go on; I'll listen with both Ears to

hear this Paradox discuss'd.

Gryl. Have at ye then, Sir; but it behoves us to begin first with those Virtues which you so presumptuously assume to your selves, and for which you so highly advance your selves before the Beasts, such as Justice, Prudence, Fortitude, &c. Now answer me, thou the wisest among Mortals; for I have heard thee telling a Story to Circe of the Territory of the Cyclops, that being neither plough'd nor planted by any Person, it is so fertile and generously productive, that it bears all Sorts of Fruits and Herbs spontaneously. Now which do you prefer, this Country, or your own Goat-feeding stony \* Ithaca, which being cultivated with great Labour

and Hardship, yet little as it is, and barren, scarce answers the Expectations of the Husband-men? Now take it not a-miss that I forewarn ye lest your Love to your Country sway ye to give an Answer contrary to Truth.

Ulys. No, no, I will not lye for the Matter; I must confess I love and honour my own Country more; but

I applaud and admire theirs far beyond it.

Gryl. Hence we must conclude that it is so as the wifest of Men has affirm'd; that there are some Things to be prais'd and approv'd, others to be preferr'd by Ghoice and Assection. And I suppose you believe the same concerning the Soul. For the same Reasons hold in Reference to the Soul as to the Ground; that such a Soul should be the best, that produces Virtue like spontaneous Fruit, without Labour and Toil.

Ulys. Grant all this.

Gryl. Then you confess that the Souls of Beasts are the more perfect, and more fertilly endu'd for the Production of Virtue; seeing that without any Command or Document, it produces and increases that Virtue which is requisite for every one.

Ulys. Prithee, Gryllus, don't rave, but tell me what

those Virtues are that Beasts partake of?

Gryl. Rather what Virtues do they not partake of in a higher Degree than the wifest of Men? Look upon Fortitude in the first Place, of which you vaunt and brag to have fuch a terrible Share, and are not asham'd of the magnificent Titles of Ulyffes the Bold, and City-Stormer, when indeed, like a pitiful Knave as thou art, thou doft only circumvent by Tricks and Artifices, Men that only understand the simple and generous Way of making War, ignorant altogether of Fraud and Faithbreaking, and by that Means cover'st thy Deceit with the Name of Virtue, which never admits of any fuch Coney-catching Devices. But do you observe the Combats and Warfare of Beafts, as well one against another as against your selves, how free from Crast and Deceit they are, and how with an open and naked Courage they defend themselves by meer Strength of Body; and how neither afraid of the Law that calls them forth to Battle, nor the severe Edicts against Deserrers, but

th ne upo the and ma fum goes Qua of b Lion Slave vitud fide, get in to die Extre ing tra fed w provid throug that wl effemin parent t and dan preterna chiefly keeps an being b necessary ones. which, t Work fuf Female S and Ænig Cadmaans whence t pounder . Serpent th

bu

O

but only out of Scorn to be overcome, they fight with Obstinacy to the last for Conquest and Victory. For they are not vanquish'd when their Bodies are worsted, neither does Despair cowardize them, but they die upon the Spot: And you shall see many Times that the Strength of many, while expiring, being retir'd and crowded together in some Part of the Body, still makes Resistance against the Victor, and pants and fumes till at length it fails like extinguish'd Fire that goes out for want of Fuel. But there is no crying for Quarter, no begging of Mercy, no Acknowledgment of being beaten; nor will the Lion be a Slave to the Lion, nor the Horse to the Horse, as one Man is a Slave to another, willingly and patiently embracing Servitude, the Effect of Fear and Cowardice. On the other side, such Beasts as Men by Nets and treacherous Snares get into their Power, if fully grown, they rather choose to die than serve, refusing Nourishment, and suffering Extremity of Drought. But as for their young ones being tractable and supple by Reason of their Age, and fed with the deceitful Mixtures and Food that Men provide for them, their inbred Fierceness languishing through the Taste of preternatural Delights, they suffer that which is call'd Domestication, which is only an effeminating of their natural Fury. Whence it is apparent that Beafts are naturally inclin'd to be couragious and daring, but that the martial Confidence of Men is preternatural. Which, most noble Ulysses, you may chiefly observe from hence; for that in Beasts, Nature keeps an equal Ballance of Strength; fo that the Female being but little inferior to the Male, undergoes all necessary Toils, and fights in Defence of her young ones. And thus you hear of a certain Cromyonian Sow, which, tho' a Female, held Thefeus tack, and found him Work fufficient. Neither had the Wisdom of that same Female Sphinx, that pefter'd Phycium with her Riddles and Enigmas avail'd her, had she not far excell'd the Cadmeans in Strength and Fortitude. Not far from whence the Telmesian Fox had his Den, a great Propounder of Questions also; not to omit the female Serpent that fought with Apollo for his Oracle at Delphos.

17-

eri

10-

ind

ich

hat

fin

ipon

and

am'd

City-

u art,

Men

ay of

Faith-

with

y fuch

Com-

nother

nd De-

d Cou-

of Bo-Is them

eserters,

Your

Your King also took the Mare Ætha from the Sicyonian, as a Bribe to discharge him from going to the Wars, to shew how much he esteem'd a valiant and generous Mare above a timorous Coward. You your felf have also seen Female Panthers and Lionesses little inferior to the Males in Strength and Courage; when your own Wite, tho' a Lacedamonian, when you were hectoring and bluftering abroad, fat at Home, in the Chimney-Corner, not daring to encounter the Swallows that plagu'd both her and her Family. Whence it is apparent that Fortitude is not natural to Men, for then the Women would partake of it. So that the Fortitude which you exercise is only constrain'd by Law, not natural and voluntary, but subservient to the Manners of the Place, and enflav'd to Reproach; a Thing made up only of glorious Words, and adventitious Opinion. And you undergo Labour, and throw your felf into Danger, not out of real Valour and Boldness, but because ye are more afraid of the other. Therefore as among thy own Companions, he that first makes haste to snatch up the light Oar, does it not because he contemns it, but because he is loth to be troubled with the more heavy, so he that endures a Blow to avoid a Wound, and defends himself against an Enemy to preserve himself from Wounds and Death, does it not out of daring Courage against the one, but out of Fear of the other. Thus your Fortitude is only, a prudent Fear; and your Courage, a knowing Timidity, which understandingly does one Thing to avoid another. In short, if you believe your felves superior to the Beasts in Fortitude, why do your Poets call those that behave themselves most valiantly against their Enemies Wolf-breasted, Lion-kearted, and compare them to Wild-boars? But never call'd the Courage of Lions Man-like, or resembled the Strength of a Wild-boar to that of a Man. But as they call the fwift Wind-footed, and the beautiful Godlike form'd, hy perbolizing in their Similies; fo when they extol the Gallantry of the stout in Battle, they derive their Comparisons from the superior in Bravery. The Reason is because Courage is as it were the Tincture and Edge of Fortitude; which the Beafts make use of unmix'd in their:

the like and who fore they before How ture, Goad felves Soul of the state of the st

Conce out of fo fire fpoke:

Gryl

first, whear whear whear whear whear the whear whear in the result of the second secon

No Wo Egypt, wheral, and fer'd Coputy, with a tho' a Martho' a Martho' a Martho' a Mooks and didiculous, one of tho the fer a Wid of Men; for that does a that does a that the same of the that does a that the same of the same of the the same of the s

ine Times.

their Combats, but in you being mix'd with Reason, like Wine diluted with Water, it gives Way to Danger, and loses the Opportunity. And some of you there are who deny that Courage is requisite in Battle, and therefore laying it aside, make use of sober Reason; which they do well for their Preservation, but are shamefully beside the Cushion, in Point of Strength and Revenge. How absurd is it therefore for you to complain of Nature, because she did not furnish your Bodies with Goads and Teeth, and crooked Claws, to defend your selves, when at the same Time you would disarm the Soul of her natural Weapons?

Ulys. In good Truth, Gryllus, you are grown, in my Conceit, a notable Sophister, to discourse at this Rate out of a Hog's Snout, and yet to handle your Argument so strenuously. But why have you not all this while

spoke a Word of Temperance?

e

e

1-

ne

11-

nd

er,

re

11.13

the be-

, 10

nds

rom

rage

Chus

Cou-

does

lieve

y do

vali-

'd the

ength

all the

d, hy

tol the

Com-

ason is Edge of

ix'd in

their!

Gryl. Because I thought you would have contradicted first, what I have already said. But you are in Haste to hear what I have to say concerning Temperance, because that being the Husband of a most temperate and chaste Wife, you believe you have set us an Example of Temperance by abstaining from Circe's Embraces; and yet in this you differ nothing from all the Beasts; for neither do they desire to approach their Superiors; but pursue their Pleasures and Amours among those of their own Tribe.

No Wonder is it then, if like the Mendesian Goat in Egypt, which is reported to have been shut up with several, and those most beautiful Women, yet never offer'd Copulation with them; but when he was at Liberty, with a lustful Fury slew upon the she Goats; so thou, tho' a Man addicted greatly to Venereal Pleasures, yet being a Man, hast no Desire to sleep with a Goddess. And for the Chastity of thy Penelope, the ten thousand Rooks and Daws that chatter it abroad, do but make it idiculous, and expose it to Contempt; there being not one of those Birds, but if she looses her Mate, continues a Widow, not for a small Time, but for nine Ages of Men; so that there is not one of those Female Rooks that does not surpass in Chastity thy fair Penelope above time Times.

But because thou believest me to be a Sophister, I shall observe a certain Order in my Discourse, first giving thee the Definition of Chastity, and then dividing Defire, according to the feveral Kinds of it. Chastity then is the contracting and well governing our Defires, pruning off those that are superfluous and incroaching upon our Wills, and ruling those that are necessary by the Standards of Reason and Moderation. Now in Defires you observe a vast Number of Distinctions; as it is both natural and necessary to drink. But as for Venereal Desires, which derive their Originals from Nature; there is a Time when they may be refrain'd without any Inconvenience: These are therefore call'd Physical and not Natural. But there is another Sort, which are neither natural, nor necessary, but infus'd from without by vain Opinion through the Mistake of right and true; and these are they that want but very little of ruining all your natural Defires with their Number, like a Multitude of Foreigners out-numbring the Natives, and expelling them from their Habitations. But the Beafts having their Souls unmix'd, and not to be overcome by these adventitious Passions; and living Lives as distant from vain Opinion as from the Sea, are inferior to you in living elegantly and superfluously, but they are extreamly wary in the Preservation of their Chastity, and the right Government of their Defires, as being neither troubled with many, nor those foreign to their Natures: And therefore formerly I was no less smitten with the Glister of Gold than thou artnow, as believing nothing else that a Man could posles to be comparable to it. Silver also and Ivory inveagi'd me with the same Desires; and he that enjoy'd these Things in the greatest Measure seem'd to be a Man most happy and belov'd of God, whether a Phrygian or a Carian, whether more meanly descended than Dolo, or more miserable than Priamus. From thence forward being altogether fway'd by my Desires, I reaped no other Pleasure nor Delight in any other Blessings of my Life, with which I abounded, believing that I wanted still, and mis'd my Share of those that were the chiefest and the greatest. Therefore, I remember, when I

beh pou Vir Wo Pur mer Cla thin with Opi tread com on t over of t for 1 nece fures mak

> T with it ha were Mean Tong tart, gifhi Smel tue a rate what agree lest t nels c other strain

mon,

out fo

nor I

the f

beheld thee in Crete, at some Solemnity, most pompoully attired, I neither envy'd thy Wisdom, nor thy Virtue, but the extraordinary Fineness and exquisite Workmanship of thy Tunic, and the glistering of thy Purple upper Garment, and the Beauty of the Ornaments that struck me with Admiration: And the Golden Clasp, me thought, was a pretty Toy that had something of extraordinary Graving in it; and bewitch'd with these Baubles I follow'd thee as the Women did. But now being altogether estrang'd from those vain Opinions, and having my Understanding purity'd, I tread both Gold and Silver under my Feet as I do the common Stones; nor did I ever fleep more foundly upon thy Carpets and Tapestries, than now I do, roll'd over Head and Ears in the deep and foft Mud. None of those adventitious Desires reside in our Souls; but for the most Part our Manner of living is accustom'd to necessary Pleasures and Desires; and as for those Pleafures which are not necessary, but only natural, we make such a Use of them as is neither without Order nor Moderation. And therefore let us consider these in the first Place.

i.

ng

ty s,

ng

by

e-

as

m'd

ľd

rt,

of

ry

n-

he

15.

to li-

y,

of

le-

I

ou

els l'd

fe

A

a

or

rd

no

ny

ed ef-

I

ld

The Pleasure then that affects the Sense of Smelling with sweet Odors and fragrant Exhalations, besides that it has something in it, which is pure in it self, and as it were bestow'd upon us gratis, contributes also in some Measure to the Distinction of Nourishment. For the Tongue is faid to be the Judge of fweet, fowre and tart, when the several Juices intermix'd with the distingilling Taste, undergo a Kind of Separation. But our Smell, before the Taste, becoming sensible of the Virtue and Qualities of every one, and being more accurate than the Tasters attending upon Princes, admits what is familiar to Nature, and expels whatever is difagreeable to it : Neither will it suffer it to touch or moleft the Tafte, but accuses and declares the Offensivenels of the Thing smelt, before it do any Harm. As to other Things, they breed no Disturbance to it, constraining us for the Sake of the sweet Scents of Cinnamon, Nard, Cephalic Herbs and Aromatic Reed, to feek out for Things diffimilar, and to jumble them together

with a Kind of Apothecary's or Perfumer's Art, and at vast Expence to purchase an unmanly and effeminate Delight, for nothing profitable or useful. Now being fuch, this Sense of smelling has not only corrupted all the Female Sex, but the greatest Part of Men, insomuch that they care not to converse with their own Wives, unless perfum'd with precious Ointments, and odoriferous Compositions. Whereas Sows, She-Goats, and other Females, attract the Boars, He-Goats, and the Males of their own Kind, by their own proper Scents; and the Smell of the pure Dew, the Meadows and Grass, incites them to Copulation out of common Affection; the Females without the Coynesses of Women, or the Practice of little Frauds and Fascinations, to inflame the Lust of their Mates; nor are the Males, with amorous Rage and Frenzy stimulated, enforc'd to purchase the Act of Generation with expensive Hire or fervile Affiduity, enjoying their feafonable Amours without Deceit, or Purchase of the Satisfaction of their Venery; which at fuch a Time of the Year, like the Buds of Plants, awaking their Defire, is presently quench'd again, neither the Female admitting the Male, nor the Male attempting the Female after Conception. And thus Pleasure has but a small and slender Esteem among us. So that even to this very Day, we Beafts were never yet tainted with coupling Male with Male, and Female with Female. Of which nevertheless there are many Examples to be produc'd among the greatest and most celebrated Persons: For I pass by those not worth Remembrance.

Agamemnon hunted all Bæotia in Pursuit of Argynnus, who fled his Embraces, and after he had falsly accused the Sea and Winds, bravely flung himself into the Lake Copais, to quench his Love, and free himself from the Ardor of his Lust.

Hercules in like manner pursuing his beardless Friend, forsook his choicest Associates, and betray'd the Fleet.

In the Supping-Room belonging to Apollo, firnam'd Ptous, one of your Countrey-men unknown, wrote this Inscription, Achilles the fair; when Achilles at that Time had a Son: And I hear the Inscription is still remaining.

Yet he : laye a p exce put Inco Law infor Defin Troi fhe-C mad **ipran** belie times upon tempt and fo

No to the prov'o even i in Eat ways pursui the Sa tediou of fup manne expel. to thei per to Roots, Flefh they ro But th Sheep

them.

latisfy

Pleafi

Yet if a Cock tread a Cock, in the absence of the Hen, he is burnt alive, upon the fignification of the Southfayer that it portends some fatal Calamity. Which is a plain Confession in Menthemselves, that the Beasts excel them in Chastity, and that Force is not to be put upon Nature for the fake of Pleasure. But your Incontinence is such, that Nature, though she have the Law to affift her, is not able to keep it within Bounds; infomuch that like a rapid Inundation, those inordinate Defires overwhelm Nature with continual Violence, Trouble and Confusion. For Men have copulated with fhe-Goats, Sows and Mares: And Women have run mad after Male-Beafts: And from fuch Copulations fprang the Minotaurs and Silvans, and as I am apt to believe, the Sphinxes and Centaurs. 'Tis true, that sometimes constrain'd by Hunger, a Dog or a Bird has fed upon humane Flesh: but never yet did any Beast attempt to couple with humane kind. But Men constrain and force the Beafts to these and many other unlawful, Pleafures.

0

13

rs

e

e,

11.

m sts

10,

re

eft

us,

ike

the

nd,

m'd

this

ime

mg,

Yes

Now being thus wicked and incontinent, in reference to the aforesaid lustful Desires, it is no less easy to be prov'd, that Men are more intemperate than Beafts, even in those things which are necessary; that is to say, in Eating and Drinking; the Pleasure of which we always enjoy with some benefit to our selves: But you pursuing the Pleasures of Eating and Drinking beyond the Satisfaction of Nature, are punish'd with many and tedious Diseases, which arising from the single Fountain of superfluous Gormandizing, fill your Bodies with all manner of Wind and Vapors not easy for Purgation to expel. In the first place, all forts of Beasts, according to their kind, feed upon one fort of Food, which is proper to their Natures; some upon Grass, some upon Roots, and others upon Fruits. They that feed upon Flesh never mind any other fort of Food. Neither do they rob the weaker Animals of their Nourishment: But the Lion suffers the Hart, the Wolf permits the Sheep to feed upon what Nature has provided for them. But Man, fuch is his Voracity, falls upon all, to latisfy the Pleasures of his Appetite, tries all things, 214 That brute Beasts makeuse of Reason:

taftes all things: And as if he were yet to feek what was the most proper Diet and most agreeable to his Nature, among all the Creatures is the only All-devourer. And first he makes use of Flesh, not for want, as having the liberty to take his Choice of Herbs and Fruits, the plenty of which is inexhaustible; but out of Luxury, and being cloy'd with Necessaries, seeks after inconvenient and impure Diet, purchas'd by the Slaughter of living Creatures; by that means, shewing himself more cruel than the most savage of Wild Beasts. For Blood, Murther and Flesh, are proper to nourish the Kite, the Wolf and Dragon, but to Men they are delicious Viands. Then making use of all, he does not do like the Beafts, which abstain from most Creatures, and only are at Enmity with a few, and that only compell'd by the Necessities of Hunger; but neither Fowl, nor Fish, nor any thing that lives upon the Land escape your Tables, though they bear the Epithites of Humane and Hospitable. Let it be so: That nothing will ferve ye but to devour whatever comes near ye to pamper and indulge your voracious Appetites. Yet where's the Benefit and Pleasure of your perpetual Gormandizing, confidering how you are forc'd to toyl and labour for unprofitable Experience? But fuch is the Prudence of the Beafts, as not to admit of any vain and unprofitable Arts: And as for those that are necesfary, they do not acquire them, as being introduc'd by others, or taught for Reward; neither do they make it their Study to soder and fasten one Contemplation to another, but they are supply'd by their own Prudence with fuch as are true-born and genuine. 'Tis true, w hear the Egyptians are generally Physicians. But th Beafts are not only every one of them notionally en du'd with Knowledge and Art which way to cure then felves, but also to procure their Food, and repa their Strength; to catch their Prey by Flight and Cu ning, to guard themselves from Danger; neither a some of them ignorant how to teach the Science Music so far as is convenient for them. For from who did we learn to run to the Rivers when we are fick, ing: Infor fearch for Crey-fill but from the Hogs? Who taught

W be for the Mi the and thin tor be gr or W wanti perfe natura Contri Instruc quire a and W to, thre contrary of Whe will prac speak, a turn rou the Thea dies after perform little use, is a great If you you that young On Backs just of the Fo when their Care they Houses.

Tortoifes, when they have eaten Vipers, to phylick themselves with Basil? Who taught the Cretan Goats. when shot with Arrows that stick in their Bodies, to betake themselves to Dittany? Which they have no fooner eaten, but the Heads of the Darts fall out of the Wound. Now if you fay that Nature is the School-Mistress that teaches them these things, you acknowledge the Prudence of Beafts to be deriv'd for the chiefest and wifest Original of Understanding. Which if you think not proper to call Reason and Wisdom, 'tis time for ye to find out a more glorious and honourable Name for it; as indeed by its Effects it shews it self to be greater and more wonderful in Power: Not illiterate, or without Education, but instructed by it self, and wanting nothing from without; not weak and imperfect, but through the Vigor and Perfection of its natural Virtue, supporting and cherishing that natural Contribution of Understanding which others attain to by Instruction and Education. So that whatever Men acquire and contemplate in the midst of their Luxury and Wontonness, those things our Understanding attains to, through the Excellency of our Apprehensions, even contrary to the Nature of the Body. For not to speak of Whelps that learn to draw dry Foot, and Colts that will practife Figure Dances, there are Crows that will speak, and Dogs that will leap through Hoops as they turn round. You shall also see Horses and Bulls upon the Theatres lie down, dance, stop and move their Bodies after such a manner as would puzzle even Men to perform the same things; which though they are of little use, yet being learn'd and remember'd by Beasts, true, w is a great Argument of their Docility. But th

re

es

22-

nly

her

the

Epi-

t 110-

omes

Appe-

r per-

rc'd to

fuch is

ny vain

e necel-

uc'd by

y make

lation to

Prudence

nally en

are then

nd repa

and Cu

either a

Science

om who

re fick,

taught

If you doubt whether we learn Arts; he convinces you that we teach them. For Partridges teach their young Ones to hide themselves by lying upon their Backs just before a clod of Earth, to escape the Pursuit of the Fowlers. And you shall observe the Old Sto. 3 when their Young Ones first begin to take Wing, what Care they take to instruct them upon the Tops of Houses. Nightingales also teach their Young Ones to ling: Insomuch that Nightingales taken young out of

## 216 That brute Beaft's make use of Reason.

the Nest, and bred up by hand in Cages, sing worse, as being depriv'd of their Instructors before their time. So that after I had been a while transform'd into this Shape, I admir'd at my self, that I was so easily perswaded by idle Arguments of the Sophisters, to believe that all other Creatures were void of Sense and Reason except Man.

Ulysses. Why then, Gryllus, does your Transmutation inform ye also that Sheep and Asses are rational Creatures?

Gryllus. From these very Creatures, most worthy and best of Men, Ulysses, the Nature of Beasts is chiefly to be discern'd to be as it is, neither void of Reason nor Understanding. For as one Tree is neither more or less without a Soul, but are altogether in the same condition of Insensibility (for there is no Tree that is endu'd with a Soul.) So neither would one Animal feem to be more flow to understand, or more indocible than another, if all did not partake of Reason and Understanding, tho' some in a less, some in a greater measure. For you must consider that the Stupidity and Slothfulness of some, is an Argument of the Quickness and Subtilty of others, which easily appears when you compare a Fox, a Wolf, or a Bee, with a Sheep or As: As if thou shouldest compare thy felf to Polyphamus, or thy Grand-father Autolychus with that same Glaucus the Corinthian, mentioned in Homer. For I do not believe there is that difference between Beaft and Beaft, in point of Reason, and Understanding, and Memory, as between Man and Man.

Elysses. Have a care, Gryllus, 'tis a dangerous thing to allow them Reason, that have no Knowledge of a Deity.

Gryllus. Must we then deny thy self, most noble Ulyses, to be so wise and full of Stratagens as thou are esteem'd to be, because begot by Sicyphus that got the start of thy Father upon the Wedding-day? \*\*\*

wiffir

amble

in eve

within

faid I,

fes, fo

lingrin

worn o

medies

at last

Charm

the Int

abstruse

mon, a

ctory, t

extrava

our felve

Ancient

Truth. I nent his ing in to Weakne

the dazli

## 

O Barbling of Ringer and Afountains

the change of the section to the boller SANGELY SANGE

Of the Face, appearing within the Orb of the

Translated out of the Greek by A. G. Gent.

The Beginning of this Discourse is lost.

2

eif

0

ift

is

rs,

eft

14-

onffe•

and

lan.

g to

Dei-

Jlys-

u art

Of

Hefe Things then, faid Sylla. For it agrees with my Story, and is taken thence. But I should first willingly ask, what need there is of making fuch a Preamble against these Opinions, which are at Hand, and in every Man's Mouth, concerning the Face, that is seen within the Orb of the Moon. Why should we not, faid I, being, by the Difficulty there is in these Discourfes, forc'd upon those? For as they, who have long lain lingring under chronical Diseases, after they have been worn out and tir'd with experimenting all ordinary Remedies, and the usual Rules of Living and Diet; have at last Recourse to Lustrations and Purifications, to Charms and Amulets fastned about the Neck, and to the Interpretation of Dreams; fo in such obscure, and abstruse Questions and Speculations, when the common, apparent, and ordinary Reasons are not satisfactory, there is a Necessity of trying such as are more extravagant, and of not contemning, but enchanting our felves, as one may fay, with the Discourses of the Ancients, and endeavouring always to find out the Truth. For you fee at the very first Blush, how impertinent his Opinion is, who faid, That the Form, appearing in the Moon, is an Accident of our Sight, by its Weakness giving Way to her Brightness, which we call the dazling of our Eyes; for he perceives not, that this thould rather befal our Looking against the Sun, whose Lustre

Lustre is more resplendent, and his Rays more quick and piercing, as Empedocles also in a certain Passage of his, has not unpleasantly noted the Difference of these two Planets, faying,

The (harp ray'd Sun, and \* gently (hining Moon.

For thus does he call her alluring, favourable and harmless Light. No less absurd appears the Reason, he afterwards gives, why dull and weak Eyes difcern no Difference of Form in the Moon, her Orb appearing to them plain and smooth; whereas those whose Sight is more accute and penetrating, better descry the Lineaments, and more perfectly observe the Impressions of a Face, and more evidently diffinguish its different Parts. For it should, in my Opinion, be quite contrary, if this were a Fancy, caus'd by the Weakness of the vanquish'd Sight; fo that where the Patient's Eye is weaker, the Appearance would be more expressand evident. Moreover, the Inequality every Way confutes this Reafon: for this Face is not feen in a Continuance and confus'd Shadow; but the Poet Agesianax not unelegantly describes it, saying,

With (bining Fire, it circled does appear, And in the midst is seen the Visage clear Of a young Maid, whose Eyes more gay than blew, Her Brow and Cheeks a blushing Red do shew.

For indeed dark and shady Things, encompass'd with others that are bright and shining, sink underneath and reciprocally rife again, being repell'd by them, and, in a Word, they are so interlac'd one within another, that they represent the Figure of a Face painted to the Life; and there seems to have been great Probability in that, which was spoken against Clearchus by Aristotle, who appears not inconveniently to be call'd yours. For this Ar. stotle of yours was intimately acquainted with the ancient Rules, although he perverted many of the Perip en Doctrines.

n W

as

Ev

Mi

pea

in a

Con

Surf

but f

its re

fays i

The

The Foan

Apoll

A fingu

in a W

*fufficien* 

First, Nature,

ons, but

which are nu'd, but

bright, w dy. Whe

ving its ow

to the Obl

express an

ing to have luppose, ei

seas, distin

B

Wit.

<sup>\*</sup> Instead of raine, I read frange, a Name given to the Moon by Empedocles, and here by Plutarch deducid from rapos, Propitions, or favourable. The

Land,

Then Apollonides taking up the Discourse, and asking, What that Opinion of Clearchus was? It would more, faid I, beseem any Man than you to be ignorant of this Discourse, as being grounded on the very fundamental Principles of Geometry. For he affirms, that what we call a Face, are the Images and Figures of the great Ocean, represented in the Moon, as in a Mirror, For the Circumference of a Circle, being every way refleded back, is wont to deceive the Sight in fuch Things, as cannot be directly seen. And the full Moon is for Evenness and Lustre the most beautiful and purest of all Mirrors. As then you hold, that the heavenly Bow appears when the Light is reflected back towards the Sun in a Cloud, and has got a little liquid Smoothness and Confistence; so, said he, there is seen in the Moon the Surface of the Sea, not in the Place where it is fituated, but from whence the Refraction gives a Sight of it by its reverberated and reflexed Light, as Agesianax again fays in another Passage,

This flaming Mirror offers to your Eyes The vast Sea's Figure, as beneath it lies Foaming with raging Billows .-

Apollonides therefore, being delighted with this, faid, A fingular Opinion indeed is this of his, and, to fpeak in a Word, strangely and newly invented by a Man, sufficiently presumptuous, but not void of Learning and

But how, I pray, was it refuted?

First, said I, if the Superficies of the Sea is all of a Nature, the Current of it must be uniform and continuous, but the Appearance of those black and dark Spots, which are seen in the Face of the Moon, is not continu'd, but has certain Ishmus's or Partitions clear and bright, which divide and separate what is dark and shady. Whence every Place being diftinguish'd, and having its own Limits apart, the Approachings of the Clear to the Obscure, taking a Resemblance of high and low. express and represent the Similitude of a Figure, seeming to have Eyes and Lips; so that we must of Necessity hippose, either that there are main Oceans and main leas, diffinguish'd by Ishmus's and Continents of firm K

with th and nd, in r, that ¿ Life; in that, who for this ith the he Peri-

is

'd

21,

nt.

e2on-

ntly

Empedocles,

Ther

Land, which is evidently absurd and false; or that if there is but one, 'tis not credible, its Image should appear so distracted and dissipated into Pieces; and as for this, 'tis more fecure, and there is less Danger in asking, than in affirming, in your Presence: Whether the habitable Earth, being equal in Length and Breadth, it is possible, that all the Sight, reflected and fent back by the Moon, should equally touch the whole Ocean, and those that sail and dwell in it, as do the Britains; especially fince the Earth, as you have maintained, has but the Proportion of a Point, if compar'd to the Sphere of the Moon. This therefore, faid I, 'tis your Bufiness to observe, but the Refraction of the Sight against the Moon belongs neither to you nor Hipparchus. And yet, my Friend Lamprias, there are many Naturalists, who approve not this Doctrine of his touching to the driving back of the Sight; but affirm it to be more probable, that it has a certain obedient and agreeing Temperature and Compactness of Structure, than fuch Beatings and Repercussions, as Epicurus seign'd for his Atoms. Nor am I of Opinion, that Clearchus would have us suppose the Moon not to be a massy and weighty Body, but a celestial and light-giving Star, against which, you fay, this Refraction of our Sight should reach; so that all this Reflection and Reverberation comes to nothing. But if we are defir'd to receive and admit it, we shall ask why this Face or Image of the Sea is to be feen only in the Body of the Moon; and not in any of the other Stars? For the Laws of Probability require, that the Sight should suffer this equal in all, or else in none.

34

14

lil

as

ha

Su

to

bet

by

was

go

wit.

has

with

Air,

it is

it ha

does

Fire

how

one

as by

Cont

is it pact,

and I

of th

and I

But pray, Sir, faid I, casting mine Eyes upon Lucius, call a little to Mind, what was said at first by those of

our Party.

Nay rather, answer'd he, lest we should seem too injurious to Pharnaces, in thus passing by the Opinion of the Stoics, without opposing any Thing against it, let us make some Reply to this Man, who supposes the Moon to be wholly a Mixture of Air and mild Fire; and then says, that, as in a Calm there sometimes arises on a sudden a Breeze of Wind, which curls and russes the Superficies of the Sea, so, the Air being dark-

Stones,

ned and render'd black, there is an Appearance and Form of a Face.

You do courteously, Lurius, said I, thus to vail and cover with specious Expressions, so absurd and false an Opinion. But so did not our Friend, but said, as the Truth is, that the Stoics disfigur'd and mortify'd the Moon's Face, filling it with Stains and black Spots, one while invocating her by the Name of Diana and Minerva, and another while making her a Lump and Mixture of dark Air and Char-coal-Fire, not kindling of it felf, or having any Light of its own, but a Body hard to be judg'd and known, always smoaking, and ever burning, like to those Thunders, which by the Poets are stil'd lightness and sooty. Now, that a Fire of Coals, such as they would have that of the Moon to be, cannot have any Continuance, nor yet so much as the least Subfistence, unless it meets with some solid Matter, fit to maintain it, keep it in, and feed it, has, I think, far better than it is by these Philosophers, been understood by those Poets, who in Merriment affirm, that Vu'can was therefore faid to be lame, because Fire can no more go forward without Wood or Fewel, than a Cripple without a Crutch. If then the Moon is Fire, whence has it so much Air? For that Region above, which is with a continual Motion carry'd round, confifts not of Air, but some more excellent Substance, whose Nature it is to subtilize and set on Fire all other Things. And if it has been fince engendred there, how comes it that it does not perish, being chang'd and transmuted by the Fire into an athereal and heavenly Substance? And how can it maintain and preserve it self, cohabiting so long with the Fire, as a Nail always fix'd and fasten'd in one and the same Place? For being rare and diffus'd, as by Nature it is, 'tis not fitted for Permanency and Continuance, but for Change and Diffipation: Neither is it possible, that it should condense and grow compact, being mix'd with Fire, and utterly void of Water and Earth, the only two Elements by which the Nature of the Air suffers it self to be brought to a Consistency and Thickness. And fince the Swiftness and Violence of Motion is won: to enflame the Air, which is in K 3

0

e

d

or

y,

ill

ly

er

he

us,

QE

00

ion

it,

the

re;

ari-

rut-

irkned

Stones, and even in Lead it felf, as cold as it is; much more will it that, which being in Fire, is with fo great an Impetuofity whirl'd about. For they are displeas'd with Empedocles for making the Moon a Mass of Air, congeal'd after the manner of Hail, included within a Sphere of Fire. And yet they themselves say, that the Moon, being a Globe of Fire, contains in it much Air dispers'd here and there; and this, tho' it has neither Ruptures, Concavities nor Depths (which they, who affirm it to be earthly, admit;) but the Air lies superficially on its Convexity. Now this is both against the Nature of Permanency, and impossible to be accorded, with what we fee in full Moons; for it should not appear separately black and dark, but either be wholly obscur'd and conceal'd, or else co-illuminated, when the Moon is over-spread by the Sun. For with us the Air, which is in the Pits and Hollows of the Earth, whither the Rays of the Sun cannot penetrate, remains dark and lightless; but that which is spread over its exterior Parts, has Clearness, and a lightfome Colour. For it is by Reason of its Rarity easily transform'd into every Quality and Faculty, but principally that of Light and Brightness, by which, being never so little touch'd, it incontinently changes, and is illuminated. This Reafon therefore, as it feems greatly to help and maintain the Opinion of those, who thrust the Air into certain deep Valleys and Caves in the Moon; fo it confutes you, who mix and compose her Sphere, I know not how of Air and Fire. For it is not possible, that there should remain any Shadow or Darkness in the Superficies of the Moon, when the Sun with his Brightness clears and enlightens, whatfoever we can discern of her, and ken with our Sight.

Whilff I was yet speaking, Pharnaces interrupting my Discourse, said, See here again the usual Stratagem of the Academy, brought into play against us, which is to busy themselves at every Turn in speaking against others, but never to afford an Opportunity for reproving, what they say themselves; so that those, with whom they confer and dispute, must always be Respondents and Desendants, and never Plaintiss or Opponents.

0-

ou

an

fh:

thi

pos

the

tur

fay

my

turn

that

muc

mea

and

the j

up?

Reaf

of th

fay,

expre

acute

dow.

withi

it by

Confid

be gre

narrov

But yo

it were

Æ schyl

Like

Whil

nents. You shall not therefore bring me this Day to give you any Account of those Things, you charge upon the Stoics, till you have first render'd me a Reason for

your turning the World upfide down.

n

n

d

ot

be

en

ng

em

118

inst

ro-

vith

poents.

Then Lucius smiling said, This, good Sir, I am well contented to do, provided only, that you will not accuse us of Impiety, as Aristarchus thought, that the Greeks ought to have call'd Cleanthes the Samian into Question, and condemn'd him of Blasphemy against the Gods, as shaking the very Foundations of the World, because this Man, endeavouring to fave the Appearances, suppos'd, that the Heavens remain'd immoveable, and that the Earth mov'd thro' the oblique Circle of the Zodiac, turning about its Axle-tree. As for us therefore, we fay nothing, that we take from them. But how do they, my good Friend, who suppose the Moon to be Earth, turn the World upfide down, more than you, who fay, that the Earth remains here hanging in the Air, being much greater than the Moon, as the Mathematicians measure their Magnitude by the Accidents of Eclipses, and by the Passages of the Moon through the Shadow of the Earth, gathering thence, how great a Space it takes up? For the Shadow of the Earth is less than it self, by Reason it is cast by a greater Light. And that the End of this Shadow upwards is flender and pointed, they fay, that Homer himself was not ignorant, but plainly express'd it, when he call'd the Night Oon, that is, acute, from the Sharp-pointedness of the Earth's Sha-And yet the Moon in her Eclipses, being caught within this Point of the Shadow, can scarce get out of it by going forward thrice her own Bigness in Length. Consider then, how many Times the Earth must needs be greater than the Moon, if it casts a Shadow, the narrowest Point of which is thrice as broad as the Moon. But you are perhaps afraid lest the Moon should fall, if it were acknowledg'd to be Earth; but as for the Earth, Æschylus has secur'd you, when he says that Atlas,

Like a firm Pillar, Heav'n and Earth Sustains, Whilst on his Back a heavy Weight remains.

If then there runs under the Moon only a light Air, not firm enough to bear a folid Burthen, whereas under the Earth there are, as Pindar fays, Columns and Pillars of Adamant for its Support; and therefore Pharnaces himself is out of all Dread of the Earth's falling; but he pities the Æthiopians, and those of Taprobane, who lye directly under the Course of the Moon, fearing lest so ponderous a Mass should tumble upon their Heads. And yet the Moon has, for an Help to preserve her from falling, her Motion, and the Impetuolity of her Revolution: As Stones, Pebbles and other Weights, put into Slings, are kept from dropping out, whilft they are fwung round, by the Swiftness of their Motion. For every Body is carry'd according to its natural Motion, unless it be diverted by some other intervening Caule. Wherefore the Moon does not move according to the Motion of her Weight, her Inclination being stopt and hinder'd by the Violence of a circular Revolution. And perhaps there would be more Reason to wonder, if the Moon continu'd always immoveable in the same Place, as does the Earth. But now the Moon has a great Cause to keep her self from tending hither downwards; but for the Earth, which has no other Motion, 'tis probable, that it has also no other Cause of its Settlement, but its own Weight. For the Earth is heavier than the Moon, not only because it is greater, but also because the Moon is render'd lighter by the Heat and Inflammation that is in it. In brief, it appears by what you fay, if 'tis true, that the Moon is Fire, that it stands in need of Earth, or some other Matter, which it may rest on, and cleave to, for the maintaining and nourishing of its Power. For 'tis not possible to imagine, how a Fire can be preserved without some combustible Matter: And you your selves say, that the Earth continues firm without any Basis or Pedestal, to inpport it.

Yes furely, faid Pharnaces, being in its proper and natural Place, the very Middle and Center of the Universe. For this it is, to which all heavy and ponderous Things do from every Side naturally tend, incline and aspire, and about which they cling, and are counter-

pois da

po IC up by Per Luc

add Tra

N

and This to do who ftrang vagar more broacl ing to dity is low, t tho' we fo man qualitie dwellin the Ear Heels u hanging the Eart ly, and and Wei let fall in they wer there, th

and that, the Midd

bound bad

the two T

Earth, the but falling pois'd. But every superior Region, tho' it may perhaps receive some earthly and weighty Thing sent by Violence up into it, immediately repels and casts it down again by Force; or to speak better, lets it follow its own proper Inclination, by which it naturally tends downwards.

For the Refutation of which, being willing to give Lucius Time for the calling to Mind his Arguments, I address'd my self to Theon, and ask'd him which of the

Tragic Poets it was, who faid that Physicians

With bitter Med'cines bitter Choler purge;

and Theon having answer'd me, that it was Sophocles? This, faid I to him, we must of Necessity permit them to do; but we are not to give Ear to those Philosophers, who would overthrow Paradoxes by Affertions, no less strange and paradoxical, and for the oppugning extravagant and admirable Opinions, devise others, yet more wonderful and abfurd: As these Men do, who broach and introduce this Doctrine of a Motion, tending towards the Middle: In which, what fort of Abfurdity is there not to be found? Does it not thence follow, that the Earth is sphærical and round, as a Ball, tho' we nevertheless see it to have so many lofty Hills, fo many deep Vallies, and fo great a Number of Inequalities? Does it not follow that there are Antipodes dwelling opposite to another, flicking on every Side to the Earth, with their Heads downwards, and their Heels upwards, as if they were Wood-worms or Cats, hanging by their Claws? That we our felves go not on the Earth, strait upright, and rectangular, but obliquely, and bending afide, like drunken Men? That if Bars and Weights of a thousand Talents a Piece should be let fall into the Hollow of the Earth, they would, when they were come to the Center or Middle, stop and rest there, tho' nothing came against them or sustain'd them; and that, if peradventure they should by Force pass the Middle, they would of themselves return and rebound back thither again? That if one should saw off the two Trunks or Ends of a Beam on either Side of the Earth, they would not be always carry'd downwards. but falling both from without into the Earth, they K 5

-

y

is

in-

Mi-

out

hat Ital,

and

Jni-

rous

and

ter-

would equally meet, and hide themselves together in the Middle? That if a violent Stream of Water should run downwards into the Ground, it would, when it came to the Center of the Earth, which they hold to be an incorporeal Point, there gather together, and turn round like a Whirl-pool, hanging about a Pole, with a perpetual and endless Suspension? Some of which Positions are so absurd, that none can so much as force his Imagination, the falfly, to conceive them possible. For this is indeed to make that which is above, to be below, and to turn all Things upfide down, by placing that which is in the Middle, beneath; and that which is under the Middle, above; fo that if a Man should, by by the Sufferance and Consent of the Earth, stand with his Navel just against her Middle or Center, he would by this Means have his Feet and Head both upwards; and f one, having digg'd thro' that Place which is beyond the Middle, should come to pull him out from thence, that Part which is below, would at one and the same Time be drawn upwards, and that which is above, downwards. And if another should be imagin'd to fland the contrary Way, their Feet, tho' the one's were opposite to the other's, would both be, and be said to be upwards.

Bearing then upon their Shoulders, and drawing after them, I do not fay a little Bag or Box, but a whole Pack of Jugler's Boxes, full of fo many Absurdities, with which they play the Hocus Pocus in Philosophy, they nevertheless accuse others of Error, for placing the Moon, which they hold to be Earth, on high, and not in the Middle or Center of the World. And yet, if every heavy Body inclines towards the same Place, and does from all Sides, and with every one of its Parts, tend to its Middle or Center, the Earth certainly will not appropriate and challenge to it felf these ponderous Masses, which are its Parts, because it is the Center of the Universe, but rather because it is the Whole; and this gathering together of heavy Bodies round about it will not be a Sign, shewing it to be the Middle of the World; but an Argument to prove and testify, that these Bodies which had been pluck'd from it, and again

\* Gr. Mug.

m

the

gin

It.

Na

hin

kep

Part

the

of h

with

ble,

of th

who

and p

the fa

alfo ti

ces, bi

ted one

amass t

to be b

upward

the Sun

fands of

Mercury

der the f

great In

mean Ti

heavy ar

or Diffan

be ridicu

because

But y

return to it, have a Communication and Conformity of Nature with the Earth. For as the Sun changes into himself the Parts, of which he is compos'd; so the Earth receives a Stone, as a Part belonging to it, in fuch manner, that every one of these Things is in Time united, and incorporated with it; and if peradventure there is some other Body, which was not from the Beginning allotted to the Earth, nor has been separated from it, but had its own proper and peculiar Confistence and Nature apart, as these Men may say of the Moon, what hinders but it may continue separated by its felf, being kept close, compacted, and bound together by its own Parts? For they do not demonstrate that the Earth is the Middle of the Universe: And this Conglomeration of heavy Bodies, which are here, and their Coalition with the Earth, shews us the Manner how it is probable, that the Parts, which are affembled in the Body of the Moon, continue also there. But as for him, who drives and ranges together in one Place all earthly and ponderous Things, making them Parts of one and the same Body; I wonder that he does not attribute also the same Necessity and Constraint to light Substances, but leaves to many Conglomerations of Fire separated one from another; nor can I fee, why he should not amass together all the Stars, and think, that there ought to be but one Body of all those Substances, which fly upwards.

But you Mathematicians, Friend Apollonides, fay, that the Sun is distant from the Primum Mobile, infinite \* thoufands of Miles, and after him the Day Star, or Venus, Mercury, and other Planets, which being fituated under the fixed Stars, and separated from one another by great Intervals, make their Revolutions; and in the mean Time you think that the World affords not to heavy and terrefirial Bodies any great and large Place, or Distance one from another. You plainly see, it would be ridiculous, if we should deny the Moon to be Earth, because it is not seated in the lowest Region of the

d

us

of

nd

tit

the hat

gain

<sup>\*</sup> Gr. Moques ac arables, that is, ten thousands of stadia or Furlongs. World,

World, and yet affirm it to be a Star, tho' so many Millions of Miles remote from the Firmament or Primum Mobile, as if it were plung'd into some deep Gulf; for she is so low before all other Stars, that the Meafure of the Distances cannot be express'd; and you Mathematicians want Numbers to compute and reckon it; but she, in a Manner, touches the Earth, making her Revolution so near the Tops of the Mountains, that the feems, as Empedocles has it, to leave even the very Tracks of her Chariot-Wheels behind her: For oftentimes the furpasses not the Shadow of the Earth, which is very short thro' the excessive Greatness of the Sun that shines upon it; but seems to turn fo near the Superficies, and, as one may fay, between the Arms, and in the Bosom of the Earth, that it withholds from her the Light of the Sun, because she mounts that shady, earthly and nocturnal Region, which is the Lot and Inheritance of the Earth. And therefore I am of Opinion, we may boldly fay that the Moon is within the Limits and Confines of the Earth, feeing the is even darkned by the Summits of its Mountains.

But leaving the Stars, as well erring as fix'd, fee what Aristarchus proves and demonstrates in his Treatise of Magnitudes and Distances, that the Distance of the Sun is above eighteen Times, and under twenty Times, greater than that of the Moon from us. And yet they who place her lowest, say, that her Distance from us contains fix and fifty of the Earth's Semidiameters, that is, that the is fix and fifty Times as far from us, as we are from the Center of the Earth; which is forty thousand Stadia. And therefore, according to those that make their Computation moderately, the Sun is above four Millions and three hundred thousand Stadia distant from the Moon; so far is she from the Sun by Reason of her Gravity, and fo near does she approach to the Earth. So that if Substances are to be distinguish'd by Places, the Portion and Region of the Easth challenges to it felf the Moon, which by Reason of Neighbourhood and Proximity, has a Right to be reputed and reckon'd amongst the Terrestrial Natures and Bodies. Nor shall

Bo an for bet wh or A tole naT Cen affor fome gains Earth is pre dict i Stars,

Ina

and of is infin nor End Middle Infinite he that Universe if he do the fam has not being wi carry'd i proper fo other Cau Nature of the Moon nother Na the Earth moves. B rant of a g that all w

however it

the World

17.

we, in my Opinion, do amis, if having given to these Bodies, which are faid to be above, so vast an Interval and Distance, we leave also to those which are below. fome Space and Room to turn them in, such as is that between the Earth and the Moon. For neither is he, who calls only the utmost Superficies of the Earth "Ava. or Above, or all the rest Karw or Beneath, moderate or tolerable; nor is he to be endur'd, who confines 78 κάτω, or Inferiority, only to the Earth, or rather to its Center: Seeing the valt Greatness of the World may afford Means for the affigning farther to this lower Part fome fuch Space, as is necessary for Motion. Now against him, who holds, that whatever is above the Earth, is immediately high, superior and sublime, there is prefently another Opposition to encounter and contradict it, that whatever is beneath the Sphere of the fixt

Stars, ought to be call'd low and inferior.

S,

re

d

ir li-

m

er

th.

ces,

IC

ood

nall

WEN

In a word, how is the Earth faid to be the Middle, and of what is it the Middle? For Hay, or the Universe, is infinite; and Infiniteness having neither Beginning nor End, 'tis convenient also, that it should not have any Middle; for the Middle is a certain End or Limit; but Infiniteness is a Privation of all forts of Limits. Now he that affirms the Earth to be the Middle, not of the Universe, but of the World, is certainly a pleasant Man, if he does not think, that the World it felf is subject to the same Doubts and Difficulties: For the Universe has not left a Middle even to the very World, but being without any certain Seat or Foundation, it is carry'd in an infinite Voidness not to any Place that is proper for it. And if perhaps having met with some other Cause or Stay, it has stopt, not according to the Nature of the Place, as much may be conjectur'd of the Moon, that by the Means of another Soul, and another Nature, or to lay better, of another Difference, the Earth continues firm here below, and the Moon moves. Besides this, see, whether they are not ignor rant of a great Inconvenience and Error: for if 'tis true, that all which is without the Center of the Earth, however it be, is above, there will then be no Part of the World below, but the Earth, and all that is upon

it, will be above; and in brief, every Body that shall be near or about the Center, will be above, and there will be nothing below or underneath, but one only Point, which has no Body, which will of necessity make head against, and oppose all the rest of the World's Nature, if Above and Beneath, High and Low, are naturally opposite to one another. Nor is this the only Abfurdity that will follow, but all heavy and ponderous Bodies will also lose the Cause, for which they move and rend downwards hither, for there will be no Body below, to which they should move; and as for that which is incorporeal, 'tis not probable, neither will they themselves allow it to be so forcible, as to draw and retain all things about it felf. But if it is unreasonable and contrary to Nature, that the whole World should be Above, and that there should be nothing Below, but an incorporeal and indivisible Term or Limit, then is this, as we fay, yet more reasonable, that the Region above, and that below, being divided the one from the other, have nevertheless each of them a large and spacious Room.

Nevertheless, supposing, if you please, that 'tis against Nature, for earthly Bodies to have any Motions in Heaven; let us confider leifurely and mildly, and not violently, as is done in Tragedies, that this is no Proof of the Moon's not being Earth, but only that Earth is in a Place, where by Nature it should not be; for the Fire of Mount Ætna is indeed against Nature under Ground, nevertheless it ceases not to be Fire. And the Wind, contain'd within Bottles, is indeed of its own Nature light, and inclin'd to ascend, but is yet by Force confirain'd to be there, where naturally it should not be. And is not our very Soul, I befeech you in the Name of Jupiter, which as your felves fay, is Light, of a fiery Substance, and imperceptible to Sense, included within the Body, which is heavy, cold and palpable? Yet we do not therefore fay, that the Soul is nothing within the Body; or that it is not a Divine Substance under a gross and heavy Mass, or that it does not in a Moment pass thro' Heaven, Earth and Sea, pierce into the Flesh, Nerves and Marrow, and 18 with

with And depa and trans heed cing fo P whole of Er proper and C vour fusion

all th

as Em the A wards ciples Love Societ all Co Motio carryi does, as tho Under Defire Venus have i and re being and Re mitting its Pla and So

other 1

with the Humours the Cause of a thousand Passions. And even your Jupiter, such as you imagin him, and depaint him to be, is he not of his own Nature a great and perpetual Fire? Yet now he submits, is pliable, and transform'd into all things by several Mutations. Take heed therefore, good Sir, lest by transferring and reducing every thing to the Place assign'd it by Nature, you so Philosophize, as to bring in a Dissolution of the whole World, and put all things again into that State of Enmity, mention'd by Empedocles, or, to speak more properly, lest you raise up again those ancient Titans and Giants, to put on Arms against Nature, and endeavour to introduce again that sabulous Disorder and Confusion, where all that is heavy goes one way apart, and all that is light, another;

Where neither Sun's bright Face is seen, Nor Earth beheld, spread o'er with Green, Nor the salt Sea

as Empedocles has it; where the Earth feels no Heat, nor the Air any Wind, where no heavy thing is mov'd upwards, nor any light thing downwards; but the Principles of all things are folitary, without any mutual Love or Dilection one to another, not admitting any Society or Mixture together; but shunning and avoiding all Communication, moving feparately by particular Motions, as being disdainful, proud, and altogether carrying themselves in such manner, as every thing does, from which, as Plato fays, God is absent; that is, as those Bodies do, in which there is neither Soul nor Understanding; till such time as by Divine Providence, Defire coming into Nature, engenders their Amity, Venus and Love, as Empedocles, Parmenides and Hesiod have it, to the end that changing their natural Places, and reciprocally communicating their Faculties, some being by Necessity bound to Motion, others to Quiet and Rest, and all tending to the better, every thing remitting a little of its Power, and yielding a little from its Place, they make at length an Harmony, Accord, and Society together. For if there had not been any other part of the World against Nature, but every thing

had been in the same Place and Quality, it naturally ought to be, without standing in need of any Change or Transposition, or having had any Occasion for it from the Beginning; I know not what the Work of Divine Providence is, or in what it confifts, or of what Jupiter has been the Father, Creator or Worker. For there would not in a Camp be any need of a Man, who is well skill'd in the Art of ranging and ordering of Battles, if every Souldier of himself knew and understood his Rank, Place and Station, and the Opportunity he oright to take and keep; nor would there be any want of Gard'ners or Builders, if Water were of it self fram'd to flow where it is necessary, and irrigate such Plants as stand in need of watering; or if Bricks, Timber and Stones would of their own Inclinations and natural Motion range and fettle themselves in due and fitting Places and Orders. Now if this Discourse manifestly takes away Providence, and if the ordering and Distinction of things that are in the World, belongs to God, why should we wonder at Nature's having been so dispos'd and ordain'd by him, that the Fire should be here, and the Stars there, and again the Earth should be fituated here below, and the Moon above, lodg'd in a more fure and strait Prison, found out by Reason, than that, which was first ordain'd by Nature? For if it were of absolute Necessity, that all things should follow their natural Instinct, and move according to the Motion given them by Nature, neither the Sun, Venus, nor any other Planet, would any more run a circular Course; for light and fiery Substances have by Nature their Motion directly upwards. And if perhaps Nature it self receive this Permutation and Change by reason of the Place, that Fire, having its Motion here, should in a direct Line tend upwards, but being once arriv'd at Heaven, should turn round with the Revolution of the Heavens, what wonder would it be, if heavy and terrestrial Bodies, being in like manner out of their natural Place, were vanquish'd by the ambient Air, and forc'd to take another fort of Motion. For it cannot with any Reason be said, that Heaven has by Nature the Power to take away from light things the Property of mount-

to but for ord

to and me. has tha eve as i was ferin and fame Difp we i Wor ture, and i dy f Teet and y Natu accor and S ly an ture o of En

Lo

The

Vier The

And y

ing directly upwards, and cannot likewise have the Force to overcome heavy things, and such as tend downwards; but that sometimes making use of this Power, and sometimes of the proper Nature of the things, it still

orders every thing for the best.

But if laying aside those servile Habits and Opinions, to which we have enflaved our felves, we must frankly and fearlesly deliver our Judgment, it seems clear to me, that there is not any part of the Universe, which has a peculiar and separate Rank, Situation or Motion, that can simply be said to be natural to it. But when every thing exhibits and yields up it felf to be mov'd, as is most profitable and fit for that, for whose Sake it was made, and to which it is by Nature appointed, futfering, doing, or being dispos'd, as is most expedient and meet for the Safety, Beauty and Power of the same, then it appears to have its Place, Motion and Disposition according to Nature. As a Proof of this, we may observe, that Man, who, if any thing in the World be fo, is made and dispos'd according to Nature, has upwards, especially about his Head, heavy and terrestrial things, and about the Middle of his Body fuch as are hot, and participate of Fire; of his Teeth also some grow upwards, and some downwards, and yet neither the one nor the other are contrary to Nature; neither is the Fire, which shines in his Eyes, according to Nature, and that, which is in his Heart and Stomach, against it; but it is in each place properly and beneficially feated. Moreover, confider the Nature of all Shell-fishes; and, that I may use the Words of Empedocles

Look on the Crabs, the Oisters of the Sea,
And Shell-fish all which heavy Coats enfold,
The Tortcise too with arched Back, whom we
Cover'd with Crust, as hard as Stone, behold:
View them but well, and plain it will appear,
They hardned Earth above their Bodies bear.

And yet this Crust, Stone-like, hard and heavy, as it is thus plac'd over their Bodies, does not press and crush the

the Moisture, inclos'd within them, nor on the contrary does their natural Heat fly upwards, by reason of its Lightness, and vanish away, but they are mingled and compos'd one with another, according to the Nature of

every one.

Wherefore 'tis also probable, that the World, if it is an Animal, has in many parts of its Body, Earth, and in as many, Fire and Water, not thrust and driven into it by Force, but order'd and dispos'd by Reason; for neither was the Eye by its Lightness forc'd into that part of the Body, where it is, nor the Heart by its Gravity press'd down into the Breast; but both the one and the other were thus plac'd, because it was better and more In like manner we ought not to think, that expedient. of the Parts of the World either the Earth settled where it is, being beaten down thither by its Ponderosity, or the Sun was carry'd upwards by its Levity, like a Bottle or Bladder full of Wind, which, being plung'd into the bottom of the Water, immediately rifes up again, as Metrodorus of Chios was perswaded, or that the other Stars, as if they had been put into a Ballance, were fway'd this way or that way, according to their Weight or Lightness, and so mounted higher or lower to the Places they now possess. But Reason having prevail'd in the Constitution of the World, the Stars have, like to glittering Eyes, been fixt in the Firmament, as it were in the Face of the Universe, there to turn continually about; and the Sun, having the Force and Vigor of the Heart, fends and distributes its Heat and Light, like Blood and Spirits, throughout all; the Earth and Sea are in the World, as the Paunch and Bladder in the Body of a living Creature: And the Moon plac'd between the Sun and the Earth, as the Liver, or some other soft Entrail between the Heart and the Belly, transmits down thither the Heat of the Superior Bodies, and draws round about her the Vapors which arise from hence, subtilizing them by way of Concoction and Purification. And whether its folid and terrestrial Quality has any other Property, serving for some profitable Use, is indeed unknown to us; but tis however fecurest and best, in all things to hold what

wha from fubti Rari close the M fest a feen, Air; which and Course clinar have

Turn ing no of this ness, t and all the Mo Bodies downw the Star and tha the four

thing,

him; a

pos'd.

Indee the other a pure a teration which to tion, you tradict y and Diffi

far, as to

what is necessary; for what Probability can we draw from that which they affirm? They say, that the most subtile and luminous part of the Air, by reason of its Rarity, became Heaven; but what was thickned and closely driven together, was made into Stars, of which the Moon being the heaviest, is compacted of the grosest and muddiest Matter. And yet 'tis plainly to be seen, that the Moon is not separated or divided from the Air; but moves and makes her Revolution thro' that, which is about her, to wit, the Region of the Winds, and where the Comets are engendred, and keep their Course. These Bodies then were not by a natural Inclination thus plac'd and situated as they are, but have by some other Reason been so order'd and dispos'd.

These things being said, as I was giving Lucius his Turn to follow and continue the Discourse, there being nothing left to be added, but the Demonstrations of this Doctrine. Aristotle, smiling, said, I am a Witness, that you have directed all your Contradictions, and all your Resultations against those, who supposing the Moon to be half Fire, affirm in general, that all Bodies do of their own Accord tend either upwards or downwards; but if there is any one, who holds, that the Stars have of their own Nature a circular Motion, and that they are of a Substance wholly different from the four Elements, you have not thought of saying any thing, so much as accidentally, or by the way, against him; and therefore I am wholly unconcern'd in your Discourse.

Indeed, good Sir, said Lucius, if you should suppose the other Stars, and the whole Heaven apart, to be of a pure and sincere Nature, free from all Change and Alteration of Passion, and should bring in also a Circle, in which they make their Motion by a perpetual Revolution, you would not perhaps find any one now to contradict you, though there are in this infinite Doubts and Difficulties. But when the \*Discourse descends so far, as to touch the Moon, it cannot maintain in her that

e

e

S

12

e

it

10

d

ke

it

ti-

/i-

nd

he

ind

che

the

art

the

oors

of

olid

ing

but

what

<sup>\*</sup> For This Tread o aby @.

Perfection of being exempt from all Passion and Alteration, nor the heavenly Beauty of that Body. But to let pass all other Inequalities and Differences, the very Face, which appears in the Body of the Moon, necessarily proceeds from some Passion of her own Substance, or the Mixture of another; for what is mix'd, suffers, because it loses its first Purity, being fill'd by Force with that which is worse. Besides, as for the Slowness and Dulness of her Course, her feeble and inessications Heat, by which, as Ion says,

## The black Grape comes not to Maturity,

to what shall we attribute them but to her Weakness and Passion; if an eternal and celestial Body can be

Subject to Passion?

In brief, my Friend Aristotle, if the Moon is Earth, she is a most fair and admirable thing, and excellently well adorn'd, but if you regard her as a Star, or Light, or a certain divine and heavenly Body, I am afraid she will prove deform'd and foul, and disgrace that beautiful Appellation, if of all Bodies, which are in Heaven so numerous, she alone stands in need of Light, borrow'd of another, and, as Parmenides has it,

## Looks always backwards on the Sun's bright Rays.

Our Friend therefore indeed, having in a Lecture of his, demonstrated this Proposition of Anaxagoras, that the Sun communicates to the Moon, what Brightness she has, was well esteem'd for it. As for me, I will not say, what I have learnt of you, or with you, but having taken it for granted, will pass on to the rest. 'Tis then probable, that the Moon is illuminated, not like a Glass or Cristal, by the Brightness of the Sun's Rays, shining thro' her; nor yet again, by a certain Collustration and Conjunction of Light and Brightness, as when many Torches set together, augment the Light of one another. For so she would be no less full in her Conjunction, or first Quarter, than in her Opposition, if she did not obstruct or repel the Rays of the Sun, but

let f did l Lightions as wh fcent, as De receiv fhe ff is fo f

The And As he

but all

As if th but upo donius sa Cause, v her to us is infinite the Moo lightned according the Moon percussion this Reaf probabilit from Infla But as V founding i Speech, th and Arrows they are sh

So \* 7

\* The Sun fo

let them pass thro' her by reason of her Rarity; or is he did by a Contemperature shine upon her, and kindle the Light within her. For we cannot alledge her Declinations and Aversions in the Conjunction or New Moon, as when it is half Moon, or when she appears tipt, crescent, or in the Wane; but being then perpendicularly, as Democritus says, under him, that illuminates her, she receives and admits the Sun; so that then 'tis probable she should appear, and he shine thro' her. But this she is so far from doing, that she is not only then unseen, but also often hides the Sun, as Empedocles has it;

The Sun's bright Beams from us she turns aside, And of the Earth it self as much doth hide, As her Orb's Breadth can cover:

e

i-

n

T-

of

hat

she

not

ha

'Tis

ke a

lays,

astrawhen

Con-

on, if

let

As if the Light of the Sun fell not upon another Star. but upon Night and Darkness. And as for what Postdonius says, that the Depth of the Moon's Body is the Cause, why the Light of the Sun cannot pierce thro' her to us, this is evidently refuted; for the Air, which is infinite, and of a far greater Depth than the Body of the Moon, is nevertheless all over illustrated and enlightned by the Rays of the Sun. It remains then, that according to the Opinion of Empedocles, the Light of the Moon, which appears to us, comes from the Repercussion and Reflection of the Sun's Beams. And for this Reason, it comes not to us hot and bright, as in all probability it would, if her Shining proceeded either from Inflammation, or the Commixtion of two Lights. But as Voices, reverberated, cause an Eccho, or Refounding more obscure, and less express than the Speech, that was pronounc'd, and as the Blows of Darts and Arrows, rebounding from some Wall, against which they are fhot, are more mild and gentle:

So \* Titan's Lustre, Smiting the Moon's Orb,

<sup>\*</sup> The Sun fo call'd from Titan, Brother to saturn, whose Son Hyperion was father to Sol.

yields but a faint and feeble Reflection and Repercussion of Brightness upon us, its Force being abated and weak-

ned by the Refraction.

Sylla them, taking up the Discourse, said, There is indeed a great deal of Probability in all that you have spoken: But as to the strongest Objection, that is brought against it, has it, think you, been any way weakned by this Discourse? Or has our Friend quite pass dit over in Silence?

What Opposition do you mean, said Lucius? Is it the Difficulty about the Moon, when one half of her

appears enlightned?

The very same, answer'd Sylla: For there is some Reason, seeing that all Reflection is made by equal Angles, that when the Half-Moon is in the midst of Heaven, the Light, proceeding from her, should not be carry'd upon the Earth, but glance, and fall beyond and on one side of it. For the Sun, being plac'd in the Horizon, touches the Moon with its Beams, which, being equally refracted, will therefore necessarily fall on the other Bound of the Horizon, and not send their Light down hither; or else there will be a great Distortion and Difference of the Angle, which is impossible.

And yet by Jupiter, reply'd Lucius, this has not been forgotten, or overpass'd, but already spoken to. And casting his Eye, as he was discoursing upon the Mathematician Menelaus, I am asham'd, said he, in your Presence, dear Menelaus, to attempt the subverting and overthrowing of a Mathematical Polition, which is suppos'd, as a Basis and Foundation to the Doctrine of the Catoptrics concerning the Causes and Reasons of Mirrors. And yet of necessity I must: For it neither appears of it self, nor is confess'd as true, that all Reflexions tend to equal Angles; but this Position is first check'd and contradicted in emboss'd and convex Mirrors, when they represent the Images of things, appearing at one Point of the Sight, greater than the things themselves. And it is also disprov'd by double Mirrors, which being inclin'd or turn'd one towards the other, the

th pla the abl oth the bla Poi tho Afp Cau one falli of t cour the I not p Angl conte Moor

away

other. Ne thus n Should perfe Moon the R to mig tercon fro, an terlac'd meet o Mirrors flection equal 2 coming their Light b

also the

the Angle is made within, and each of the Glasses or plain Superficies yields a double Resemblance; so that there are four Images from the same Face, two answerable to the Parts without on the left Side, and two others obscure and not so evident on the right Side in the Bottom of the Mirror, where they yield Resemblances, appearing greater than themselves, at one only Point of the Sight. The same also is overthrown by those Mirrors that are concave or hollow, wherein the Aspect is variable, of which Plato renders the efficient Cause; for he says, That a Mirror being rais'd on the one and the other Side, the Sight varies the Reflection, falling from one Side to the other. And therefore, fince of the Views or Visions, some immediately have Recourse to us, and others, sliding on the opposite Part of the Mirror, do again return upon us from thence, 'tis not possible, that all Reflections should be made at equal Angles: Tho' those, who closely impugn our Opinion contend, That by these Reflections of Light from the Moon upon the Earth, the Equality of Angles is taken away, thinking this to be much more probable than the other.

1

211

nd

e-

rend

ip-

the

lir-

ap-

exi-

first

Mir-

ear-

ings

rors,

ther,

Nevertheless, if we must of Necessity yield and grant thus much to our dearly beloved Geometry; First, This should in all Likelihood befal those Mirrors which are perfectly fmooth, and exquisitely polish'd; whereas the Moon has many Inequalities and Roughnesses, so that the Rays, proceeding from a vast Body, and carry'd to mighty Altitudes, receive one from another, and intercommunicate their Lights, which being fent to and tro, and reciprocally diffributed, are refracted and interlac'd all Manner of Ways, and the Counter-Lights meet one another, as if they came to us from several Mirrors. And then, tho' we should suppose these Reflections on the Superficies of the Moon to be made at equal Angles, yet 'tis not impossible, that the Rays, coming down unto us by fo long an Interval, may have their Flections, Fractions and Delapsions, that the Light being compounded, may shine the more. Some also there are, who prove by lineary Demonstration,

that the fends much of her Light down to the Earth by a direct Line, drawn plumb under her, as the inclines. But to make the Description and Delineation of it thus publickly, especially where there were so many Auditors, was not very eafy. But in brief, faid he, I wonder how they come thus to alledge against us the Half Moon, there being the same Reason when the is on both fides embofs'd and crefcent. For if the Sun enlighten'd the Moon, as a Mass of ætherial or fiery Matter, he would never furely leave one Hemifphere, or half of her Globe always appearing dark and shadowy to Sense, as it is seen to be; but how little soever he touch'd her Superficies, it would be agreeable to Reason, that should be wholly replenish'd, and totally chang'd by that Light of his, which by Reafon of its Agility and Swiftness, so easily spreads and passes thro'all. For, fince Wine touching Water only in one Point, or one Drop of Blood falling into any Liquor, dies and colours it all with a red or purple Colour; and fince they fay, that the very Air is alter'd and chang'd with Light, not by any Defluctions or Beams intermingled, but by a fudden Conversion and Change made in one only Point; how can they imagine that one Star, touching another Star, and one Light another Light, should not be immediately mingled, nor make any thorow Confusion or Change; but only exteriorly illuminate that, whose Superficies it touches. For that Circle, which the Sun makes by fetching a Compass, and turning towards the Moon, fometimes falling upon the very Line, that diffinguishes her visible Part from her invisible, and sometimes rifing up directly, so that it cuts her in two, and is reciprocally cut by her, causing in her by several Inclinations and Habitudes of the Luminous to the Dark, those various Forms, by which she appears but half Emboss'd on both Sides, Horned and Crescent; that more than any Thing elfe, demonstrates, That all this Illumination of the Moon is not a Mixture, but only a Touching: Nor a Conflux, or Gathering together of fundry Lights, but only an Illustration round But about.

h he pa

He aft the app

thoi ture Effe

mence of ye

not b

fecon

But for as much as she is not only enlightned her felf, but also sends back hither the Image of her Illumination, this confirms us yet further, in what we fay touching her Substance. For Reflections and Reverberations are not made upon any thing which is rare, and of thin and subtil Parts, nor is it easily to be imagin'd, how Light can rebound from Light, or one Fire from another; but that which is to make the Reverberation or Reflection, must be folid and firm, that a Blow may be given against it, and a Rebounding made from it. As a Proof of this, we fee, that the Air transmits the Sun, and gives him a way to pierce quite thro' it, not obstructing or driving back his Rays; but on the contrary from Wood, Stones, or Cloaths put in the Sun, there are made many Reflections of Light, and many Illuminations round about. So we fee that the Earth is Illuminated by him, not to the very bottom, as the Water, nor throughly and all over, as the Air, thro' which the Beams of the Sun have a clear Passage; but just such a Circle, as he makes in turning about the Moon, and as much as he cuts off from her, with fuch another does he compass the Earth, and so much does he enlighten the rest being left without Light; for what is Illuminated both in the one and in the other, is little more than an-Hemisphere. Permit me therefore now to conclude after the manner of Geometricians by Proportions, If there are three things, which the Light of the Sun approaches, the Air, the Moon, and the Earth, and if we see that the Moon is enlightned by him, not as the Air, but as the Earth, 'tis of necessity that those two things must have one and the same Nature, which of one and the same Cause fuster the same Effects.

Now when all the Company began highly to commend Lucius's Harangue: This is excellently well done of you, Lucius (faid I to him,) that you have to fo fine a Discourse added as fine a Proportion, for you must not be defrauded of that, which is your Due.

es

n,

h-

es

18

In-

rk,

alt

hat

all

but

to-

ound

But

Then Lucius, smiling, thus went on; I have yet a fecond Proportion to be added to the former, by which Vol. V.

we will clearly demonstrate, that the Moon altogether resembles the Earth, not only because they suffer and receive the same Accidents from the same Cause, but because they work the same Effect on the same Object. For you will without Difficulty, I suppose, grant me, that of all the Accidents which befal the Sun, there is none so like to his Setting, as his Eclipse, especially if you but call to mind that \* Conjunction, which happened not many years fince, and, beginning immediately after Moon, shew'd us many Stars in many Places of the Heavens, and wrought fuch a Temperature in the Air, as is that of the Twilight in the Evening or Morning. But if you will not grant me this, our Friend Theon here will bring us a Mimnermus, a Cydias, an Arobilochus, and besides these, a Stefichorus and a Findar, lamenting, that in Eclipses the World is rob'd of its brightest Light, and saying, that Night comes on in the midst of the Day, and that the Rays of the Sun wander in the Path of Darkness; but above all, he will produce Homer, faying, that the Faces of Men were [in Eclipses] seized upon by Night and Darkness, and the Sun quite lost out of Heaven by the Conjunction of the Moon. And \* \* \* \* \* \* \* \* \* \* 

'Tis natural, that this should happen, if I may use Homer's Words,

When one Moon's going, and another comes.

For the rest of the Demonstration is, in my Opinion, as certain, and exactly concluding, as are the acute Arguments of the Mathematicks. As Night is the Shadow of the Earth, so the Eclipse of the Sun is the Shadow of the Moon, when the Sight returns upon it felf.

n

ol

ne

Su

is

M

and

\* Our Author is here supposed to mean that Darkness, which covered the Face of the Earth at the Time of our Blessed Saviour's Passion, which continued from the sixth Hour to the ninth, that is from Noon till three a Clock.

\*\* What is here loft, feems to have been fome Difcourse concerning the Change of the Moon: For that the Sun's Eclipse cannot by the Course of Nature, he at any other time. Telf. For the Sun is at his fetting kept from our Sight by the Interpolition of the Earth, and at his Eclipse by that of the Moon. Now both of these are Obscurations; but that of his Setting is from the Earth, and, that of his being Eclips'd from the Moon, their Shadows intercepting our Sight. Now the Confequences of these things are easily understood. For if the effect is alike, the efficient Causes are also alike; because it is of necessity, that the same Effects, happening in the same Subjects, proceed from the same Efficients. Now if the Darkness in Eclipses is not so profound, nor does fo forcibly and entirely feize the Air, as does the Night, we are not to wonder at it; for the Substance of the Body, which makes the Night, and of that which causes the Eclipse, is indeed the fame, tho' their Greatness is not equal. For the Agyptians, if I am not mistaken, hold, that the Moon is in Bigness the two and seventieth Part of the Earth; and Anaxagoras fays, she is as big as Peloponnesus: And Aristarchus shews the overthwart Line, or Diameter of the Moon, to have a Proportion to that of the Earth, which is less, than if fixty were compar'd to nineteen, and fomewhat greater, than an hundred and eight compar'd to forty and three. Whence it happens, that the Earth, by reason of its Greatness, wholly withdraws the Sun from our Sight: For 'tis a great Obstacle and Opposition, and lasts all the Night. But the Moon, altho' she sometimes hides all the Sun, yet that Eclipse continues not fo long, nor is fo far extended, but there always appears about the Circumference a certain Brightness, which permits not the Darkness to be black, deep and perfectly obscure.

S

11

n

10

en

12-

he

\* \*

\* \*

use

ion,

Ar-

Sha-

Sha-

n it

felf.

rkness,

of our

b Hour

ne Dif-

e Sun's

time.

And Aristotle, I mean the ancient Philosopher of that Name, rendring the Reason, why there are oftner seen to happen Eclipses of the Moon, than of the Sun, among other Causes alledges this, that the Sun is Eclips'd by the interposition of the Moon, and the Moon by that of the Earth, which is much greater, and more spacious, and consequently oftner opposes it self. And Posidonius thus defines this Accident: The

Eclipse of the Sun is the Conjunction of the Sun and Moon, the Shadow of which darkens our Sight. For there is no Eclipse, but only to those, whose sight the Shadow of the Moon intercepting, hinders them from seeing the Sun. Now in confessing, that the Shadow of the Moon descends down to us, I know not what he has left himself to say. 'Tis certainly impossible for a Star to cast a Shadow; for that which is not enlightned, is call'd a Shadow, and Light makes no Shadow, but on the contrary drives it away. But what Arguments, said he, were alledg'd after this?

The Moon, answer'd I then, suffer'd the same E-

clipse.

You have done well, reply'd he, to put me in mind of it. But would you have me go on, and profecute the rest of the Discourse, as if you had already suppos'd and granted, that the Moon is Eclips'd, being intercepted within the Shadow of the Earth? Or shall I take for the Subject of a Declamation the making a Demonstration of it, by rehearsing to you all the Ar-

a

pi

th

af

th

nei

wh

diff

her

fam

the

gets

she

Cau

like

grow

in a

when

cles,

guments, one after another?

Nay, by Jove, said Theon, let this be the Argument of your Discourse. For I indeed stand in need of some Perswasion, having only heard, that when these three Bodies, the Earth, the Moon, and the Sun, are in a direct Line, then Eclipses happen; for that either the Earth takes the Sun from the Moon, or the Moon takes him from the Earth. For the Sun then suffers an Eclipse or Desect, when the Moon, and the Moon, when the Earth is in the midst of the three; of which the one happens in the Conjunction, or New Moon, and the other in the Opposition, or when the Moon is Full.

Then said Lucius; These are the principal Points, and the Summary of what is said. But in the first place, if you please, take the Argument, drawn from the Form and Figure of the Shadow, which is that of a Cone or Pyramid, with the sharp end forward, as being, when a great Fire or Light, that is round, or sphærical, encompasses a Mass that is also globular,

but less; whence it comes, that in the Eclipses of the Moon, the Circumfcriptions of the Black and Dark, from the Clear and Luminous, have their Sections always round. For the Approaches of a round Body, which way foever it goes, whether it gives or receives Sections, do by reason of the Similitude always keep a circular Form. Now as for the second Augument, I suppose you understand, that the first Part which is Eclips'd in the Moon, is always that, which looks towards the East; and in the Sun that, which regards the West: Now the Shadow of the Earth moves from the East to the West; but the Sun and Moon from the West Eastward. The Experience of the Appearences, gives us a visible Knowledge of this, nor is there need of many Words, to make us fully understand it, and from these Suppositions the Cause of the Eclipse is confirm'd. For, in asmuch as the Sun is Eclips'd by being overtaken, and the Moon by meeting that, which makes the Eclipse, it probably, or rather necessarily follows, that the one is surpriz'd behind, and the other before. For the Obstruction begins on that fide, whence that which causes it, first approaches. Now the Moon comes upon the Sun from the West, as striving in course with him, and hastning after him; but the Shadow of the Earth comes from the East, as that which has a contrary Motion. The third Argument is taken from the Time and Greatness of the Eclipses. For the Moon, if she is Eclips'd, when she is on high in her Apogeon, or at her farthest distance from the Earth continues but a little while in her defect or want of Light: But when she suffers the fame Accident, being low, and in her Profgeon, or near the Earth. the is very much oppress'd, and flowly gets out of the Shadow; and yet, when the is low, the moves fwifter, and when high flower. But the Caufe of the difference is in the Shadow, which is, like Pyramids, broadest at the bottom or Basis; and, growing still narrower by little and little, terminates in a sharp point at the Top. Whence it comes, that when she is low, she is embarrass'd within greater Circles, traverfing the bottom of the Shadow, and what

from nat of as be-

r-

ent

of

ese

are

her

oom

ffers

oon,

hich

oons

Aoon

oints,

nd, or bular, but is most obscure and dark; but when she is high, being through the narrowness of the Shadow, as it were but in a shallow Puddle, by which she is fully'd, she immediately gets out again. I omit the Effects, which have particular Caufes. For we fee, that Fire shines forth, and appears brighter out of a dark and shady Place, through the thickness of the caliginous Air, which admits no Effluxions or Diffusions of the Fire's Vertue, but keeps in and contains its Substance within it self: Or rather, if this is a Passion of the Senses, as hot Things, when near to cold Ones, are felt to be hotter, and Pleasures immediately after Pains are found more vehement; fo Things that are bright appear better, when they are near to fuch as are obscure, by means of different Passions, which more strain and extend the Imagination. But there feems to be a greater Appearance of Probability in the first Reason: For in the Sun, all the Nature of Fire not only loses its Faculty of Illuminating, but is also rendred duller and more unapt to burn, because the Heat of the Sun diffipates and scatters all its Force.

If it were then true, that the Moon, being, as the Stoics fay, a muddy and troubled Star, has a weak and duskish Fire, it would be meet that she should suffer none of these Accidents which she is now seen to suffer, but altogether the contrary; to wit, that the should be feen when she is hidden, and absconded when the appears; that is, the should be conceal'd all the rest of the Time, being obscur'd by the environing Air, and again Rine forth, and become apparent and manifest for Six Months together, and afterwards difappear again five Months, entring into the Shadow of the Earth. For of Four Hundred Sixty and Five Revolutions of Lunary Eclipses, Four Hundred and Four are of fix Months to fix, and the rest of five to five. The Moon then should all this Time appear shining in the Shadow; but on the contrary we see, that in the Shadow she is Eclips'd and loses her Light, and recovers it again, after she is escap'd and got forth of the Shadow. Nay, the appears often in the day time, fo that she is rather any thing else, than a fiery and starry Body.

These Things as soon as Lucius had said, Pharnaces and Apollonides ran both together upon him, to oppugn and refute his Discourse; and then Pharnaces, assisted by Apollonides, who was present, and gave him way, faid, This it is, that principally shews the Moon to be a Star, and of a fiery Nature, that in her Eclipses the is not wholly obscur'd, and disappearing; but shews her self with a certain Coal-resembling Colour, terrible to the Sight, yet fuch as is proper to her.

As for Apollonides, he infifted much in opposition to the Word Shadow, faying, That the Mathematicians always give that Name to the Place which is not en-

lightned, and that Heaven admits no Shadow.

To this I thus answer'd; This Instance is rather alledg'd obstinately against the Name, than naturally or mathematically against the Thing? For if one will not call the Place obfuscated by the Opposition of the Earth, a Shadow, but a Place depriv'd of Light; yet be it what it will, you must of Necessity confess, that the Moon being there, becomes obscure; and every way, faid I, 'tis a Folly to deny that the Shadow of the Earth reaches thither from whence the Shadow of the Moon, falling upon our Sight here on Earth, causes the Eclipse of the Sun. And therefore I now address my felf to you, Tharnaces: For this Coal-like and burnt Colour of the Moon, which you affirm to be proper to her, belongs to a Body that has Thickness and Depth: For there is not wont to remain any Relick, Mark or Print of Flame in a Body, that is rare; nor can a Coal be made, where there is not a folid Body, which may receive into it the Heat of the Fire, as Homer himself shews in a certain Passage, where he says,

When the Fires Flow'r was vanish'd, and quite dead Its Flame, then the left Coals abroad be spread.

For the Coal feems not properly a Fire, but a Bod y enkindled and alter'd by the Fire, staying and remaining in a folid Mass, and which has as it were taken Root; whereas Flames are the fetting on Fire, and Fluxions

recoof the me, fo that

t

r,

.

r,

ns he

ahe

ty ore

tes

the

and

ffer fuf-

fhe hen

the

ning and

dif-

lo we e Re-

Four

five.

ing in

in the

Fluxions of a Nutriment and Matter, which is of a rare Substance, and by Reason of its Weakness, makes no long Refidence, but is quickly diffolv'd and confum'd; fo that there could not be any more evident and plain Argument, to demonstrate, that the Moon is folid and earthly, than if her proper Colour were that of a Coal. But it is not fo, my Friend Tharnaces, but in her Eclipses she diversly changes her Colours, which the Mathematicians determining with respect to the Time and Hour, thus distinguish. If she is Eclips'd in the Evening, the appears horribly black for above three Hours and an half; if about Midnight, she sends forth this Reddish and Fire resembling Colour, and after seven Hours and an half there arises a Redness indeed; and finally, if about the Dawning of the Morning or Sun-rife, the takes a Blew or Greyish Colour; which is the Cause, why she is by the Poets, and particularly by Empedocles, call'd Glaucopis, or Grey-Ey'd. Since then they clearly fee that the Moon changes into fo many Colours in the Shadow, they do ill to attribute to her only that of a burning Coal, which may be said to be less proper to her, than any other; being only a small Remnant and Semblance of Light, appearing and shining through a Shadow, her own proper Colour being Black and Earthy. And fince that here below, the Rivers and Lakes, which receive the Rays of the Sun, feeming to take on their Superficies fometimes a Red Colour, fometimes a Violet one; the Neighbouring shady Places take the same Appearances of Colours, and are illuminated by them, casting and fending back, by reason of Reflections, several rebated Splendors: What Wonder is it, if a copious Flux of a Shadow, falling like a great River, or an immense cælestial Sea of Light, not steady and quiet, but agitated by innumerable Stars walking over it, and befides admitting several Mixtures and Mutations in it felf, takes from the Moon the Impression sometimes of one Colour, sometimes of another, and sends them hither to us? For it is not to be deny'd, but that a Star of Fire cannot appear in a Shadow Black, Grey, or Violet; but there are feen upon Hills, Plains and Seas,

al wi Sp

it (

der

is

rup fro and has deni ctur

here grea fprea A thro

times feren there: her, by M

fay, a the F amon ferve : them

Seas, several various Resemblances of Colours, caus'd by the Reflection of the Sun, which are the very Tinctures, that Brightness mixt with Shadows and Mifts, as if it were with Painters Colours, brings upon them. And as for the Tincture or Colours of the Sea, Homer has indeed in some fort endeavour'd to name and express them, when he sometimes terms the Sea Violet-colour'd, or Red as Wine; at other Times the Waves Purple, and again the Sea Azure, and the Calm White. As for the Diversities of Tinctures and Colours, appearing upon the Earth, he has, I suppose, omitted them, because they are in Number Infinite. Now it is not probable, that the Moon has but one Superficies all plain and even, as the Sea; but rather that of its Nature it principally refembles the Earth, of which old Socrates in Plato feem'd to mythologize at his Pleafure; whether it were, that under covert and anigmatical Speeches he meant it of the Moon, or whether he spake it of some other. For 'tis neither incredible, nor wonderful, if the Moon, having in her felf nothing corrupt or muddy, but enjoying a pure and clear Light from Heaven, and being full of Heat, not of a burning and furious Fire, but of such, as is mild and harmless, has in her Places, admirably fair and pleafant, resplendent Mountains, clear as Fire; Purple-colour'd Cinctures or Zones, store of Gold and Silver, not dispers'd here and there within her Bowels, but flourishing in great Abundance on the Superficies of her Plains, or spread all over her smooth Hills and Mountains.

S

d

e

)-

d

y-

on

do

ch

er;

ap-

ro-

hat

the

cies

the

nces

and

ated

x of

but

d bein it

ies of

them

hat a

Grey,

and Seas, And if the Sight of all these Things comes to us through a Shadow, sometimes in one manner, and sometimes in another, by Reason of the Diversity and different Change of the ambient Air, the Moon does not therefore lose the venerable Perswasion that is had of her, or the Reputation of Divinity; being esteem'd by Men an Heavenly Earth, or rather, as the Stoicks say, a troubled, thick, and dreggish Fire. For even the Fire it self is honour'd with Barbarian Honours among the Assirians and Medes, who through Fear, serve and adore such Things as are Hurtful, hallowing them even above such Things as are of themselves

L 5

indeed

indeed Holy and Honourable. But the very Name of the Earth is truly dear and venerable to every Greek, and there is through all Greece a Custom receiv'd of Adoring and Revering it, as much as any of the Gods. And we are very far from thinking, that the Moon, which we hold to be an Heavenly Earth, is a Body without Soul and Spirit, exempt and depriv'd of all that is to be offer'd to the Gods. For both by Law we yield her Recompences and Thanksgivings, for that we receive of her, and by Nature we Adore, what we acknowledge to be of a more excellent Vertue, and a more honourable Power; and therefore we do not think that we offend, in supposing the Moon to be Earth.

Now as to the Face, which appears in her, as this Earth on which we are, has in it many great Sinuofities and Vallies; so 'tis probable that the Moon also lies open, and is cleft with many deep Caves and Ruptures, in which there is Water, or very obscure Air, to the bottom of which the Sun cannot reach or penetrate, but failing there, sends back a dissipated Resle-

ction to us here below.

Here Apollonides, taking up the Discourse, said, Tell me then, I befeech you, good Sir, even by the Moon her felf, Do you think it possible, that there should be there Shadows of Caves and Chinks, and that the fight of them should come even to our Eyes? Or do you not regard what will come of it? I will tell you what it is, and hearken to me, although you are not ignorant of it. The Diameter of the Moon, according to that bigness which appears to us, when she is in her mean and ordinary Distances, is twelve Digits, and every one of these black and shady Spots is above half a Digit, that is above the Four and Twentieth part of the Diameter. Now if we suppose the Circumference of the Moon to be only Thirty Thousand Stadia; and the Diameter according to that Supposition, to be Ten Thousand, every one of these shadowy Marks within her, will not be less than Five hundred Stadia. Confider then, First, Whether there can possibly be in the Moon fuch great Gaps, and fuch Inequalities, as may make make such a Shadow ? And then how is it possible, that

being fo great, they are not feen by us?

At this I, smiling upon him, said; You have done me a Pleasure, dear Apollonides, in having sound out such a Demonstration by which you will prove, that you and I shall be bigger than those Giants \* Aloades, not indeed every Hour of the Day, but principally Morning and Evening. Do you think, that when the Sun makes our Shadows so long, he suggests to our Minds this goodly Argument; If that which is shadowed is great, that which shadows must of Necessity be yet excessively greater? I know well, that neither you nor I have ever been in Lemnos; yet we have often heard that Iambick Verse, so frequent in every ones Mouth,

Adws rand to Theorem Annies Boos.

Mount Athos shall on either side
The Com, in Lemnos planted, bide.

11

n

d

he

ob

011

ot

d-

in

ind

alf

of

nce

and

Fen hin

nfi-

the

may

ake

For the Shadow of that Mountain falls, as it seems, on the Image of a brazen Heifer, which is in Lemnos, extending it felf in length over the Sea, not less than seven hundred Stadia; not that the Mountain which makes the Shadow, is of that height as to cause it; but because the distance of the Light renders the Shadow of Bodies manifoldly greater than the Bodies themselves. Consider then here, that, when the Moon is in the Full, and shews us the Form of a Visage most expresly, by Reason of the Profundity of the Shadow, 'tis then that she is most remote from the Sun; for 'tis the Recoiling of the Light, that makes the Shadow higger, and not the Greatness of the Inequalities, which are on the Superficies of the Moon. And you moreover see, that the brightness of the Sun's Beams fuffer not the Tops of the Mountains to be discern'd in open Day; but on the contrary, the deep hollow

<sup>\*</sup> Otus and Ephialtes, so named of Alocus, their supposed Father, on whose Wife Iphimedia, they were begotten by Neptune. 'Tis said of them, that they grew nine Fingers every Month.

and shadowy Parts, appear from afar. 'Tis not therefore any way absurd or strange, if we cannot so exactly see the sull Illumination of the Moon, and her Reception of the Sun Beams, but that by the approaching of Things that are obscure and dark to such as are clear and shining, they are by Reason of this Diversity more

exquifitely feen.

But this, said I, seems rather to refute and check the Reflection and Reverberation, which is faid to rebound from the Moon; because those, who are within retorted Rays, do not only fee that which is enlightned, but also that which enlightens. For when, at the refulting of Light from Water upon a Wall, the Sight shall fall upon the Place, which is thus illuminated by the Reflection; the Eye there beholds three Things, to wit, the Ray or Light that is driven back, the Water which makes the Reflection, and the Sun himself, whose Light falling on the Superficies of the Water, is repuls'd and fent back. This being confess'd, as what is evidently seen, 'tis requir'd of those, who say, that the Earth is enlightned from the Moon by the Reflections of the Suns Rays upon it, that they shew us by Night, the Sun appearing upon the Superficies of the Moon, in the same manner, as he may be seen by Day, appearing in the Water, on which he shines, when there is the said Reflections of his Beams. But fince the Sun does not so appear, they thence infer, that the Moon receives her Illumination by some other Means, and not by Reflections, and if there is no Reflection, the Moon then is not Earth.

What Answer then is to be made them, said Apollonides? For the Argument of this Objection against Re-

11

te

er

of

flection is common also to us.

It is indeed, answer'd I, in some sort common, and in some fort not. But first consider the Comparison, how perversly, and against the Stream, they take it. For the Water is here below on the Earth, and the Moon there above in Heaven: So that the restected and reverberated Rays make the Form of their Angles quite opposite one to the other, the one having their Point upwards towards the Superficies of the Moon, and the

the other downwards toward the Earth. Let them not then require that every Idea or Form should be equally a Mirror; nor that from every Distance and Remoteness there should be a like and semblable Reflection; for fo doing, they would repugn notorious and apparent Evidence. And as for those, who hold the Moon to be a Body, not fmooth, even, and fubril, as the Water, but folid, masly, and terrestrial, I cannot conceive, why they should require to see the Image of the Sun in her, as in a Glass. For neither does Milk it self render such peculiar Images, nor cause Reflection of the Sight, by Reason of the Inequality and Ruggedness of its Parts. How then is it possible, that the Moon should send back the Sight from her Superficies, as Mirrors do, that are more polish'd? And if in these also there is any scratch, filth, or dulness on their Superficies, whence the reflected Sight is wont to receive a Form, they indeed may well be feen, but they yield no Counterlight. He then, who requires, that either the Sun should appear in the Moon, or that our Sight should be reverberated and redoubled against the Sun; let him also require, that the Eye be the Sun, the Sight, Light, and Man, Heaven. For it is probable, that the Reflection of the Sun's Beams, which is made upon the Moon, does by Reason of their Vehemence and great Brightness, rebound with a stroke upon us. But our Sight being weak and slender, what Wonder is it, if it neither give such a stroak, as may rebound; or if it rebounds, that it does not maintain its Continuity, but is broken and fails, as not having such abundance of Light, that it should not disgregate and be dissipated within those Inequalities and Asperities. For 'tis not impossible, that the Reflection of our Sight upon Water, or other forts of Mirrors, being yet strong, powerful, and near its Origin, should from thence return upon the Eye. But though there may perhaps from the Moon be some Glimmerings, yet they still will be weak and obscure, and will fail in the Way, by Reason of so long a Distance. For otherwise hollow and concave Mirrors send back the reverberated and reflected Rays stronger than they came, so that they frequently

e il

it oy er

lf, is at at

by he ay,

ere Sun Son

the

Re-

and fon, e it. the cted ngles

and

burn, and fet on fire; and those that are convex and imbos'd like a Bowl, because they beat them not back on all fides, render them dark and feeble. You fee for certain, when two Rainbows appear together in the Heaven, one Cloud comprehending another, that, the Rainbow, which outwardly environs the other, yields dim Colours, and fuch, as are not fufficiently distinguish'd and express'd, because the exterior Cloud, being more remote, makes not a strong and forcible Reflection. And what needs there any more to be faid, feeing that the very Light of the Sun, reverberated and fent back by the Moon, loses all its heat; and of his Brightness, there comes to us with much ado but a finall Remainder, and that very languishing and weak? Is it then possible, that our Sight, turning the same Course, should bring back any Part of the Solar Image from the Moon? I for my part think, 'tis not. But confider, I said, your felves, that if our Sight were in one and the same manner affected and dispos'd towards the Water, and towards the Moon, the full Moon would of necessity represent to us the Images of the Earth, Trees, Plants, Men and Stars, as is done by the Water, and all other forts of Mirrors. And if there is no fuch Reflection of our Sight, as to bring us back thefe Images, either by reason of our said Sights Weakness, or thro' the rugged Inequality of the Moon's Superficies, let us no longer require, that it should rebound against the Sun.

We have then, faid I, related, as far as our Memory would carry it away, whatever was there faid. Tis now time to defire Sylla, or rather to exact of him, that he would make us his Narration, as being on fuch Condition admitted to hear all this Discourse. If you think good therefore, let us give over Walking, and sitting down on these Seats, make him a quiet and

settled Audience.

Every one approv'd this Motion. And therefore, when we had feated our felves, Theon thus began: I am indeed, O Lamprias, as desirous, as any of you can be, to hear what shall be said; but I would gladly first understand fomething concerning those, who are said

faid to dwell in the Moon; not, whether there are any Persons inhabiting it, but whether 'tis impossible there should be any; for if 'tis not possible for the Moon to be inhabited, t'is also unreasonable to say, that she is Earth; otherwise she would have been created in vain, and to no End; not bearing any Fruits, not affording a Place for the Birth or Education of any Men, for which Causes and Ends this Earth, wherein we live, was made and created to be our Nurie and true Guardian, producing and distinguishing the Day from the Night. Now you know, that of this matter many things have been faid, as well merrily and in jest, as feriously and in earnest. For of those, who dwell under the Moon, 'tis faid, that she hangs over their Heads, as if they were so many Tantalus's; and on the contrary of those, who inhabit her, that being ty'd and bound, like a fort of Izions, they are with so much Violence turn'd and whirl'd about, as if they were perpetually in danger of being flung out. Nor is the Moon indeed mov'd by one only Motion, but is as they were wont to call her Teleding Trivia, or Threeway'd; performing her Course together according to Length, Breadth, and Depth in the Zodiac; the first of which Motions Mathematicians call a direct Revolution; the fecond Volutation, or an oblique Winding and Wheeling in and out; and the third (I know not why) an Inequality; altho' they fee that she has no Motion uniform, fetled and certain, in all her Circuits and Reversions. Wherefore 'tis not greatly to be admir'd, if thro' Violence of her Motion there sometime fell a Lion from her into Peloponnesus, but 'tis rather to be wondred, that we do not daily fee ten thousand Falls of Men and Women, and Shocks of other Animals tumbling down thence with their Heels upwards on our Heads; for it would be a Mockery to dispute about their Habitation there; if they can have there neither Birth nor Existence. For seeing the Egyptians and the Troglodytes, over whose Heads the Sun directly stands only one Moment of one Day in the Solftice, and then presently retires, can hardly escape being burnt, by reason of the Airs excessive Dryness;

id ik ee in it,

ly d, ole id,

ed

of ta k? me

rds oon the

But

by if gus

on's re-

Me-faid. It of ig on e. If cing, and

fore, n: I u can ladly o are faid ness; is it credible, that those, who are in the Moon, can bear every Year twelve Solftices, the Sun being once a Month just in their Zenith, or exactly over their Heads, when the Moon is in conjunction. As for Winds, Clouds and Showers, without which the Plants can neither come up, nor, when they are come up, be preserv'd, it cannot be so much as Imagin'd there should be any, where the Ambient Air is so hot, dry and fubtil; fince even here below, the Tops of Mountains never feel those hard and bitter Winters, but the Air, being there pure and clear, without any Agitation, by reason of its Lightness, avoids all that Thickness and Concretion, which is amongst us; unless, by Jupiter, we will fay, that, as Minerva Instil'd Nettar and Ambrosia into the Mouth of Achilles, when he receiv'd no other Food; fo the Moon, which both is call'd, and indeed is, Minerva, nourishes Men, producing for them, and fending them every day Ambrosia, with which, as old Fherecydes was wont to fay, the Gods themselves are fed. For as touching that Indian Root, which, as Megasthenes says, some People in those Parts, who neither eat, nor drink, nor yet have any Mouths, being therefore call'd Aftomi, burn and Smoak, living on the Smell of its Perfume; whence should they have any of it there, the Moon not being water'd or refresh'd with Rain?

When Theon had spoken these things: You have very dexterously and gentilely, faid I to him, by this Facetiousness of yours smooth'd as it were the Brow, and taken off the Chagrin and Sowerness of this Difcourse; which encourages and emboldens us to return an Answer, fince, however we may chance to fail, we expect not any severe or rigorous chastisement. For, to speak the Truth, they, who are extreamly offended with these things, and wholly discredit them, not being willing mildly to confider what Probability and Possibility there may be in them, are not much less in Fault than those that are too excessively perswaded of them. First then I say, 'tis not necessary, that the Moon must have been made in Vain, and to no End or Purpose, if there are not Men, who dwell in

2

is

R

rif

an

to

dno gre

M

the

Mo

ger

bie

fpr

fall

flie

Div

not

it; for we see, that this very Earth here is not all cultivated, or inhabited; but that only a small Part of it, like so many Promontories, or Demy-Islands, arising out of the Deep, engenders, brings forth, and breeds Plants and Animals; the rest being thro' excessive Cold or Heat wholly desert and barren, or (which is indeed the greatest Share of it) cover'd and plung'd under the vast Ocean. But you, who are always so great a Lover and Admirer of Aristarchus, give no Ear to Crates, tho' you read

The Sca, which gave to Gods and Men their Birth,

y

d

d,

or

th

ds

ot,

ts,

hs,

ing

ave

re-

ve-

this

OWa

Dif-

turn

, we

For,

fend-

not

y and

h less

vaded

that

to no

rell in

Covers with Waves the most part of the Earth. And yet those Parts are far from having been made in vain; for the Sea exhales and breathes out mild Vapours, and the Snow, leifurely melting from the cold and uninhabited Regions, fends forth, and spreads over all our Countries those gentle Breezes, which qualify the scorching Heat of Summer, and in the midst, as Plato says, is plac'd the faithful Guardian and Operator of Night and Day. There is then nothing to hinder, but that the Moon may be without living Creatures, and yet give Reflections to the Light that is diffus'd about her, and afford a Receptacle to the Rays of the Stars, which have their Confluence and Temperature in her, for to digest the Evaporation rising from the Earth, and moderate the over violent and fiery Heat of the Sun. And attributing much to ancient Fame, and the Opinion handed down to us by our Ancestors, we will say, that she is stil'd Diana, as being a Virgin and fruitless, but otherwise greatly falutary, helpful, and profitable to the World. Moreover, of all that has been faid, my Friend Theon, there is nothing, which shews it impossible for the Moon to be inhabited. For her Turning about being gentle, mild and calm, dulcifies and polithes the ambient Air which she in so good order distributes, and spreads about her, that there is no occasion to fear the falling or flipping out of those who live in her, unless the her felf also comes tumbling down. And as to the Diversity and Multiplicity of her Motion, it proceeds not from any Inequality, Error, or Uncertainty, but the Astrologers shew in this an admirable Order and Courfe, enclosing her within Circles, which are turn'd by other Circles; some supposing that she her self firs not, others making her always move equally, fmoothly, and with the same Swiftness. For 'tis these Ascensions of divers Circles, with their Turnings and Habitudes, one towards another, and with Respect to us, which most exactly make those Heights, Depths and Depressions, that appear to us in her Motion, and her Digressions in Latitude, all joyn'd with the ordinary Revolution she makes in Longitude. As to the great Heat and continual Inflammation of the Sun, you will cease to fear it, if first to the twelve estival Conjunctions you oppose the Full Moons, and then to the excesses the Continuity of Change, which permit them not to last long, reducing them to a proper and peculiar Temperature, and taking from them both what is overmuch; for the middle, or what is between them, 'tis probable, has a Season, most like to the Spring. And moreover the Sun fends his Beams to us thro' a gross and troubled Air, and casts on us an Heat fed by Exhalation; whereas the Air, being there fubtil and transparent, distipates and disperses his Lu-Are, which has no Nourishment, nor Body, on which it may fettle. Trees and Fruits are here nourished by Showers but elsewhere, as in the higher Countries with you about + Thebes and Syene, the Earth drinking in, not aerial, but earth-bred Water, and being affifted with refreshing Winds and Dew, will not (such is the Vertue and Temperature of the Soil) yield the first place for Fertility to the best Water'd Land in the World. And the same forts of Trees, which in our Country, having been well winter'd or having fuffer'd a long and sharp Winter, bring forth Abundance of good Fruit are in Afric, and with you in Ægyph foon offended with and very fearful of Colde And the Provinces of Godrofia and Troglodytis, which lye near the Ocean Sea, being, by reason of Drought Barren and without any Trees, there grow nevertheles

D

Pe

pa

ge

m

of

Wo

and

a \

bin

the

and

the

Tb Ala

<sup>†</sup> He means bere the Ægyptian, not the Bootian Thebes

and m'd felf ally, heie and ct to epths and ordio the Sun, Aival ien to permit er and both etween to the to us us an ig there his Lun which shed by ountries drinknd being not (fuch yield the Land in ich in our ving fufbundance in Ægypt, old And which lye ought Barevertheles

ian Thebes

in the adjacent Sea, Trees of a wonderful Height and Bigness, and Green even to the very bottom; some of which they call Olive trees, others Laurels, and others the Hairs of Iss. And those Plants, which are nam'd Anacampserotes, being hang'd up after they are pluck'd out of the Ground, they not only live, but, which is more, bud and put forth green Leaves. And of the Seeds that are fown, fome, as namely Centaury, if they are fown in a rich and fat Earth, and there well drench'd and water'd, degenerate from their natural Quality, and all their Vertue, because they love Driness, and thrive in their own proper natural Soil. Others cannot bear so much as the least Dew, of which kind are the most part of the Arabian Plants, that, if they are but once wet, wither, fade and dye. What wonder is it then, if there grow in the Moon, Roots, Seeds and Plants, which have no need of Rains, or Winter Colds, and are appropriated to a dry and subtil Air, fuch as is that of Summer? And why may it not be probable, that the Moon sends forth warm Winds, and that her Shaking and Agitation, as she moves, is accompany'd by comfortable Breezes, fine Dews and gentle Moistures, which are every where difpers'd to furnish Nutriment for the verdant Plants? Seeing she is not of her Temperature ardent, or parch'd with Drought, but rather foft, moist and ingendring all Humidity. For there comes not from her to us any Effect of Dryness, but many of a feminine Moisture and Softness, such as are the growing of Plants, the Putrefaction of Flesh, the Changing and Flatness of Wines, the Tenderness and Rotting of Wood, and the easie Deliveries of Child-bearing Women. But because I am afraid of irritating again, and provoking Pharnaces, who all this while speaks not a Word, if I should alledge the Flowing and Ebbing of the great Ocean, as they themselves say, with the Increasings of the Friths and Straits, which swell and rife by the Moon, augmenting the Moistures; therefore I will rather turn my felf to you, my Friend Theon; for you, interpreting this Verse of the Poet Aleman,

Such things, as Dew, Jove's Daughter and the Moon's Does nourish, \_\_\_\_\_

th

be

fn

ti

th

is

to

ab

Bo

Sh

m

A

ft

in

m

th

ha

do

w

ve

m

ev

ab

ve.

the

of

Tai

VCI

tell us, that in this Place he calls the Air Jupiter, which, being moistened by the Moon, is by Nature chang'd into Dew; for she seems, my good Friend, to be of a Nature, almost wholly contrary to the Sun, not only in that she is wonted to moisten, dissolve and soften, what he thickens, dries and hardens; but moreover, in that she allays and cools his Heat, when it lights

upon her, and is mingled with her.

Those then, who think the Moon to be a fiery and burning Body, are in an Error; and in like manner those, who would have all such Things to be necessary for the Generation, Life, Food and Entertainmene of the Animals dwelling there, as are requifite to those that are here below, confider not the vast Diversity and Inequality there is in Nature, in which there are found greater Varieties and Differences between Animals and Animals, than there are between Animals and other Subjects that are not animated. Neither would there be in the World any Men without Mouths, or whose Lips are so grown together, that they feed only on Smells; if it were so that Men could not live without folid and substantial Food. But that Power of Nature which Ammonus himself has shewn us, and which Hefiod has obscurely signified in these Words,

Nor how great Vertue is in Asphodels And Mallows,

Epimenides has made plain to us in Effect, teaching us, that Nature sustains a living Creature with very little Food, and that, provided it has but the Quantity of an Olive, it stands in need of no other Nourishment. Now, if any, those surely, who dwell within the Moon, should be active, light, and easie to be nourish'd with any thing whatsoever; since they affirm, that the Moon her self as also the Sun, which is a fiery Animal, and manifoldly greater than the Earth, is nourish'd and maintain'd by the Moistures that are upon

the Earth, as are also all the other Stars, whose Number is in a manner infinite; such light and slender Animals do they assign to the upper Region, and with so small Necessaries do they think them contented and satisfy'd. But we neither see these things, nor consider, that a quite different Region, Nature and Temperature is accommodated to those Lunar Men.

As therefore, if we were unable to come near and touch the Sea, but could only fee it at a distance, and had heard that its Water is brackish, salt and undrinkable, any one, who should tell us, that there are in its Bottom many and great Animals of various Forms and Shapes, and that it is full of great and monstrous Beasts, making the same use of the Water, as we do of the Air, would be thought only to relate a parcel of strange and uncreditable Stories, newly found out and invented for Delight and Amusement; in the same manner we feem to be affected and dispos'd towards the Moon, not believing that there are any who inhabit it. And I am of Opinion, that they themselves do much more wonder, when they behold the Earth, which is, as it were, the Dreggs and Mud of the Universe, appearing to them through moist and foggy Clouds and Mifts, a little Place, a low, abject and immoveable thing without any Brightness or Light whatever, how this pitiful inconfiderable thing should be able to produce, nourish and maintain Animals that have Motion, Respiration and Heat. And if peradventure they had ever heard these Verses of Homer;

A filthy fqualid Place, abborr'd even by The Gods themselves:

And again,

Hell is as far beneath, as Heav'n above The Earth:

they would certainly think them to have been written of this Place where we live, and that here is Hell and Tartarus, and that the Earth equally distant from Heaven and Hell, is only the Moon.

I had

on's

ich,
ng'd
of a
only

ften, over, ghts

and inner ceffamene those ersity re are Anis and would is, or

with-Power on us, thefe

ing us, y little itity of hment. in the ourifu'd m, that iery A-

re upon

is nou-

I had not well ended my Discourse, when Sylla interrupting me, said, Forbear Lamprias, and put a stop to your Discourse, lest running, as they say, the Vessel of your Story on ground, you confound and spoil all the Play, which has at present another Scene and Disposition. I my self therefore shall be the Actor, but shall, before I enter upon my Part, make known to you the Poet or Author; beginning, if there is nothing to hinder, with that of Homer;

re

211

no

be

th

ret

mic

Tor

Pla

ble

the

Dit

wh

Din

the

ron

on

Far off within the Sea Lies th' Isle Ogygie,

distant about five Days sail Westward from Britain; and before it there are three others, of an equal Distance from one another, and also from that, bearing North-west, where the Sun sets in Summer. In one of these the Barbarians seign, that Saturn is detain'd Prisoner by Jupiter, who, as his Son, having the Guard or keeping of those Islands and the adjacent Sea, nam'd the Saturnian, has his Seat a little below; and that the Continent, or main Land, by which the great Sea is circularly environ'd, is distant frim ogygie about five hundred Stadia, but from the other, not so far, Men using to Row thither in Gallies, the Sea being then low and ebb, and difficult to be pass'd by great Vel fels, because of the Mud, brought thither by a Multitude of Rivers, which, coming from the main Land, discharge themselves into it, and raise their great Bars and Shelves, that choak up the River and render it hardly Navigable; whence anciently there arose an Opinion of its being frozen. Moreova the Coasts of this Continent, lying on the Sea, are in habited by the Greeks about a Bay, not much less that the Meotic Fens, the Mouth of which lies in a direct Line over against that of the Caspian Sea. These name and esteem themselves the Inhabitants of the fire Land, calling all us others Islanders, as dwelling in Land encompass'd round about, and wash'd by the Sea. And they think, that those, who heretofor came thither, and were left there by him, mixing themselves with the People of Saturn, rais'd up again the Greek Nation, which was well near extinguish brough

Sylla inthe Vefnd spoil cene and the Actor, the known the is no-

n Britain ; equal Dit, bearing r. In one is detain'd the Guard Sea, nam'd and that e great Sca about five o far, Men being there great Vel by a Multhe main raise their the River ce ancient . Moreover Sea, are in ach less than s in a direct Thefe nam of the firm dwelling in ash'd by the no heretofor him, mixin ais'd up agail r extinguish

brough

brought under, and supplanted by the Language, Laws and Manners of the Barbarians, and made it again flourish and recover its pristine Vigor. And therefore in that Place they give the first Honour to Hercules, and the second to Saturn. Now when the Star of Saturn, by us call'd Phonon, and by them Nyaurus, comes to the Sign of Taurus, as it does once in the Time of thirty Years, they, having been a long time preparing what is necessary for a solemn Sacrifice, and a long Voyage or Navigation, send forth those, on whom the Lots fall, to Row in that vast Sea, and make their Abode for a great while in foreign Countries. These Men then, being imbarqu'd and departed, meet with different Adventures, some in one manner, others in another. Now such as have in safety pass'd the Danger of the Sea, go first ashore in those opposite Islands, which are inhabited by the Greeks, where they Ce, that the Sun is scarce hidden one full Hour, during the space of thirty Days; and that this is their Night, of which the Darkness is but small, as having a Twy-light from the going down of the Sun, not unlike the Dawning of the Day; that having continu'd there ninety Days, during which they are highly Caress'd and Honour'd, as being reputed and term'd Holy Men, they are afterwards conducted by the Winds, and transported into the Isle of Saturn, where there are no other Inhabitants but themselves, and such as have been fent thither before them. For tho' 'tis lawful for them, after they have ferv'd Saturn thirty Years, to return home to their own Countries and Houses, yet most of them choose rather to remain quietly there; fome, because they are already accustom'd to the Place; others, because without any Labour and Trouble, they have abundance of all Things, as well for the offering of Sacrifices, and holding Festival Solemnities, as to support the ordinary Expences of those, who are perpetually conversant in the Study of Learning and Philosophy. For they affirm the Nature of the Island, and the Mildness of the Air, which envions it, to be admirable; and that there have been ome Persons, who intending to depart thence, have been

been hindred by the Divinity or Genius of the Place, stewing himself to them, as to his familiar Friends and Acquaintance, not only in Dreams, and exterior Signs, but also visibly appearing to them by the Means of familiar Spirits and Dæmons, discoursing and converfing with them. For they fay, that Saturn himfelf is personally there, lying asleep in the deep Cave of an hollow Rock, mining like fine Gold, Jupiter having prepar'd Sleep instead of Fetters and Shackles, to keep him from stirring: But there are on the Top of this Rock certain Birds, which fly down and carry him Ambrofia; that the whole Island is fill'd with an admirable Fragrancy and Perfume, which is spread all over it, arising from this Cave, as from an odoriferous Fountain; that these Damons serve and minister to Saturn, having been his Courtiers and nearest Attendants, when he held the Empire, and exercis'd Regal Authority over Men and Gods; and that having the Science of divining future Occurrences, they of themfelves foretel many things; but the greatest, and of the highest Importance, when they return from affish ing Saturn, and reveal his Dreams; for whatever Jup. ter premeditates, Saturn Dreams; but his Awakening are Titanical Passions or Perturbations of the Soul in him. His fleep is altogether, and \* \* \* \* the Royal and divine Nature pure and incontaminate in it felf.

This Stranger then, having been brought thither and there serving the God in Repose, and at his East attain'd to as great Skill in Aftrology, as 'tis possible for any one to do, that has made the greatest Progres in Geometry; as for the rest of Philosophy, having given himself to that, which is call'd Natural, he wa feiz'd with an extraordinary Defire and Longing to W fit and see the great Island; for so they call the Con tinent, inhabited by us. After therefore his thirt Years were pass'd, and his Successors arriv'd, having taken leave of all his Relations and Friends, he putt Sca, in other respects soberly and moderately equipped but having good store of Voyage-Provision in Veste of Gold. Now one Day would not suffice to relate unto you in particular, what Adventures befel his ho

c t

to

W

e Place, Friends exterior e Means and conn himself ive of an er having s, to keep e Top of and carry d with an spread all in odorifend minister reft Attencis'd Regal having the y of them. eft, and of from affift. atever Juji. Awakening the Soul in

t felf. ight thither at his Ease s 'tis possible atest Progre ophy, having atural, he wa Longing to W call the Con fore his thirt arriv'd, having ends, he putt

ne Royal and

how many Nations he visited, thro' how many Countries he pass'd, how he search'd into Sacred Writings, and was initiated in all holy Confraternities and Religious Societies, as he himself recounted it to us, exactly particularizing every thing. But give ear, I pray you, to what concerns the present Dispute. For he continu'd no small time at Carthage, a City not a little also esteem'd by us, fince the Destruction of the former, where he found certain sacred Skins of Parchment, which had been secretly convey'd thither, when the old Town was fack'd, and had there long lain hidden under Ground. Now he told me, that of all the Gods which appear to us in Heaven, we ought chiefly to honour the Moon, and earnestly exhorted me to be diligent in venerating of her, as having the principal Influence and Dominion over our Life.

At these things when I was amaz'd, and entreated him to declare and explain them a little more fully to me: 'The Greeks (faid be) O Sylla, deliver many things concerning the Gods, but they are not always in the Right: For first, when they tell us that there is a Ceres, and a Proserpine, they fay well; but not so well, when they put them both in one and the same Place; for one, to wit Ceres, is on the Earth, and the Lady and Mistress of all Earthly Things; and the other, to wit Proserpine, in the Moon, and is by those that Inhabit there, call'd core and Fersebone: Persephone, as being a Bringer of Light and Brightness; and core, being the Apple or Sight of the Eye, in which the Image of him, who looks into it, is represented; as the Brightness of the Sun which appears in the Moon, is by the Greeks call'd Core. And as to what they say concerning the wandering about of Ceres and Proferpina, and their mutual feeking of one another, there is in it somewhat of Truth, for they long after each other, being separated, and often embrace in Shadow. And that rately equipped the Core is sometimes in Heaven and Light, and vision in Veste sometimes in Darkness and Night, is not untrue; uffice to relate only there is some Error in the Computation of the res befel him; for we see her not six whole Months, but every ho Vol. V.

fixth Month, or from fix Months to fix Months, caught in the Shadow by the Earth, as by her Mother; and this really happens within five Months, because "tis impossible she should forsake Pluto, being his Wife; which Homer also covertly, but not unelegantly signify"d, when he said,

6

6

· t

· g

ca

c t

( A

( t]

c m

c ti

C W

· C

c pr

· Ate

on

c cha

c the

100

c bot

c mo

thei

paff

obe

refe

"Sou!

and

· lan

Into th' Elysian Fields, Earth's, utmost Bounds, The Gods will bring thee

for he has there plac'd the End and Boundary of the Earth where the Shadow ceases, and goes no farther. Now into that Place no wicked or impure Person can have Access. But good Folks, being after their Decease carry'd thither, lead there indeed an easie and quiet, but yet not a blessed and divine Life, till the second Death. But what that is, O Sylla, ask me

e net, for I am of my felf going to declare it to

" YOUL 'The common Opinion, and which most Persons hold, is, that Man is a compound Subject, and this they have reason to believe; but they are mistaken in thinking him to be compounded of two Parts on-Iy; for they imagine, that the Understanding is a Part of the Soul, but the Understanding as far exceeds the Soul, as the Soul is better and diviner than the Body. Now this Composition of the Soul with the Understanding, makes Reason; and with the Body, Passion; of which this is the Beginning or Principle of Pleasure and Pain, and that of Vertue and Vice. Of those three Parts conjoyn'd and compacted together, the Earth has given the Body, the Moon the Soul, and the Sun the Understanding to the Generation of Man, \*\* \*\* as therefore Brightness to the Moon. Now of the Deaths we die, the one makes Man two of three, and the other one of two. And the former indeed is in the Region and Jurisdiction of ceres, which is the Reason of our Sacrificing to her. The Atbenians also heretofore call'd the Deceas'd Anunterious, or Cerealians. As for the other Death, it is in the Moon, or Region of Proferpina. And as with the one the Terrestrial,

c so with the other the Celestial Mercury inhabits. This fuddenly and with Force and Violence plucks the Soul from the Body; but Proferpina mildly, and in a long time disjoyns the Understanding from the Soul. And for this Reason is she call'd Movoyevis, that is, Only begotten, or rather, Begetting one alone; for the better Part of Man becomes alone, when it is separated by her. Now both the one and the other happens thus according to Nature. 'Tis ordain'd by Fate, that every Soul, whether with or without Understanding, when gone out of the Body, ' should wander for a time, tho' not all for the same, in the Region,lying between the Earth and the Moon. For those that have been unjust and dissolute, suffer there the Punishments due to their Offences; but the ' good and vertuous are there detain'd 'till they are pu-' rify'd, and have by Expiation purg'd out of them all the Infections they might have contracted from the Contagion of the Body, which is as it were the Author of all Evil, living in the mildest part of the Air, call'd the Meadows of Pluto, where they must remain for a certain perfix'd and appointed time. And then, as if they were returning from a wandering Pilgrimage, or long Exile, into their Country, they have a Taste of Joy, such as they e principally receive, who are initiated in facred Myferies, mixt with Trouble, Admiration, and each ones proper and peculiar Hope. For it drives and chases out many Souls, which already long after ' the Moon. Some take Pleasure to be still below, and 'look yet again as it were downwards towards the bottom; but those that are got on high, are there " most fecurely feated.

1

d

10

to

ns his

en

on-

s a

exhan

vith the

g or

rtue

the the

ng to

ight-

, the

ne of

of our

s. As

Region estrial,

6 10

First, They are, as Victors, crown'd with Garlands, call'd the Wings of Constancy, because in their Lives they restrain'd the unreasonable and passible part of their Soul, rendring it subject and obedient to the Curb of Reason. Secondly, They resemble in Sight the Rays of the Sun. Thirdly, The Soul, which is thus rais'd on high, is there confirm'd and sortify'd by the Air, which is about the Moon,

M 2

where

where it gathers Strength and Solidity, as Iron and Steel do by their being temper'd and plung'd in Wa-For that which was hitherto rare and loofe, is compacted and made firm, and becomes bright and transparent; so that 'tis nourish'd with the least Exhalation in the World. And this is what Heraclitus meant, when he said, that the Souls in Pluto's Re-

gion have their Smell exceeding quick.

' Now they first see the Moon's Greatness, Beauty and Nature, which is not simple nor unmixt, but a Composition as it were of Earth and Star. as the Earth mixt with Wind and Moisture, becomes foft; and as the Blood, temper'd with the Flesh, gives it Sense, so they say, that the Moon being mingled with an Ætherial Quintessence, even to the very bottom, is animated, becomes fruitful and generative, and is equally counterpois'd with Ponderofity and Lightness. For even the World it self, being composed of fome things naturally moving upwards, and others by Nature tending downwards, is exempt from all local Motion or Change of Place. These things also Xenocrates seems by a certain divine Reasoning to have understood, having taken his first Light from Plato. For Plato it was, who first affirm'd, that every Star is compounded of Fire and Earth, by the means of certain intermediate Natures, given in Proportion; forafmuch as nothing can be an Object of human Sense, which has not in fome Proportion a mixture of Earth and Light. Now Xenocrates fays, that the Stars and the Sun are compos'd of Fire, and the first or primitive Solid; the Moon of the fecond Solid, and its own peculiar Air; and the Earth, of Water, Fire, and the third · Solid. For neither is the Solid alone by it felf, nor the Rare alone by it felf, capable or susceptible of a Soul. And let thus much suffice for the Substance of the Moon.

Now as to her Breadth and Magnitude, 'tis not fuch as the Geometricians deliver, but manifoldly greater. And the feldom measures the Shadow of the Earth by her Greatness, not because it is small,

ć

I c t 6 0 · it W

· de

cu oi · in N He COI

Wei

wh Mo tha Mo Fiel

Fiel Earl Moc have are a Cere

they rils o mano throu vour, down

Now felves

but because it adds most fervent Motion, that " the may quickly pass the shady Place, carrying, with her the Souls of the Blessed, which make, hafte and cry. For when they are in the Shadow, they can no longer hear the Harmony of the Heavenly Bodies. And withal, the Souls of the Damned are from below prefented to them, lamenting and wailing through this Shadow. Wherefore ' also in Eclipses, many are wont to ring Vessels of Brass, and to make a Noise and Clattering about thefe Souls. Moreover, that which is call'd the Face of the Moon, affrights them when they draw near it. feeming to them a dreadful and terrible Sight, whereas indeed it was not fo. But as our Earth has ' deep and great Bayes, one here running between Her-' cules's Pillars into the Land to us, and others without, as the Caspian, and those about the Red-Sea; so ' in the Moon also there are Hollows and great Depths. ' Now of these, the Greatest they call the Gulf of " Hecate, where the Souls perish, or are punish'd according to the Evils they did or suffer'd whilst they were here. The two others are little Straits, thro' which the Soul must go sometimes to that part of the ' Moon, which is towards Heaven, and sometimes to that which is towards Earth. Now that part of the Moon which is towards Heaven, is call'd the Elysian Fields; and that which is towards the Earth, the Fields of Froserpina, not her that is opposite to the Earth. Now the Demons do not always stay in the Moon, but sometimes descend down here below, to have the Care and Superintendency of Oracles: They are affistant also, and join in celebrating the sublimest Ceremonies, having their Eye upon Misdeeds, which they punish, and preserving the Good as well in Perils of War, as of the Sea. And if in the Performance of this Charge they commit any Fault, either through Anger, Envy, or any unjust Grace or Fayour, they smart for it; for they are again thrust down to the Earth, and ty'd to Humane Bodies. Now those who were about Saturn, said, that themfelves were some of the better of these Damons; as M 3

y a or

ſh,

ng
the
getrobe-

uprds, lace. vine first

t afand Na-

thing not in Light.

n are Solid; eculiar

third lf, nor le of a

bstance

tis not nifoldly adow of is small,

6 but

6 E

6]

6 J

· a

c a

· t

cf

c n

1

c a

F

1

C

1

c a

t ti

& al

is is

s te

£ CC

fu th

of

ha

· Di

· N

c Su

c th

c. Ea

c gi

c Ge

c ble

were formerly those that were heretofore in Crete, call'd Datyli Idei, the Corybantes in Pbrygia, and the · Tropboniades in Lebadia, a City of Beotia, and infinite others in several Places of the Habitable Earth, whose Names, Temples, and Honours, continue to this Day. But the Powers of some fail, being by a most happy Change translated to another Place; which Translations some obtain sooner, others later, when the Understanding comes to be separated from the Soul; which Separation is made by the Love and Defire to Enjoy the Image of the Sun; in which, and by which, thines that divine, defirable and happy Beauty, which every other Nature differently longs after and feeks, one after one manner, another after another. For the Moon her felf continually turns, through the Defire she has to be joyn'd with him. But the Nature of the Soul remains in the Moon, retaining only fome Prints and Dreams of Life: And of this I think it to have been well and truly faid,

The Soul, like to a Dream, flies quick away:

Which it does not immediately, as foon as it is separated from the Body; but afterwards, when it is alone, and divided from the Understanding. And of all that Homer ever writ, there is not any Passage more Divine than that, in which speaking of those who are departed this Life, he says,

Next these, I saw Alcides' Image move; Himself is with th' Immortal Gods above.

For every one of us is neither Courage, nor Fear, nor Defire, no more than Flesh or Humours; but the Part by which we think and understand: And the Soul being moulded and form'd by the Understanding, and it self moulding and forming the Body, by embracing it on every side, receives from it an Impression and Form; so that although it be separated both from the Understanding and the Body, it nevertheless so retains still its Figure and Semblance

e

is

ft h

n

10

d

h,

P-

ly

er

lly

th he

of

nd

p2-

t is

nd

age .

ole

ears

but

And

der-Bo-

ni it

Sem-

ance

blance for a long Time, that it may with good

Right be call'd its Image. And of these Souls (as I have already said) the Moon is the Element, because Souls resolve into her, as the Bodies of the Deceased do into Earth. Those ' indeed, who have been vertuous and honest, living a quiet and philosophical Life, without embroiling themselves in troublesome Affairs, are quickly refolv'd; because being left by the Understanding, and ono longer using corporeal Passions, they incontinent-'ly vanish away: But the Souls of the Ambitious, and fuch as have been busied in Negotiations; of the ' Amorous, and who have been addicted to Corporeal Pleasures; as also of the Angry and Revengeful, calling to mind the Things they did in their Lives, ' as Dreams in their Sleep, walk wandring about here and there, like that of Endymion; because their Inconstancy, and their being over subject to Passions, transports them, and draws them out of the Moon to another Generation; not letting them rest, but alluring them, and calling them away. For there is nothing small, staid, constant, and accordant, after that being forfaken by the Understanding, they come to be seized by Corporeal Passions. And of fuch Souls, \* destitute of all Reason, and fuffering themselves to be carry'd away by the proud Violence of all Passions, came and were bred afterwards the Tityi and Typhons, and particularly that Typhon, who, having by Force and Violence feiz'd the City of ' Delphi, overturn'd the Sanctuary of the Oracle there. ' Nevertheless, after a long Tract of Time, the Moon receives those Souls, and recomposes them; and the Sun inspiring again, and sowing Understanding in their vital Faculty, makes them new Souls; and the " Earth a third Time gives them a Body. For the e gives nothing (after Death) of all that she takes to Generation: And the Sun takes nothing, but reaffem-

bles and receives again the Understanding which he

<sup>\*</sup> Instead of Egnuos I read Egnuws.

e gave. But the Moon gives and receives, joins and disjoins, unites and separates, according to divers Faculties and Powers; of which the one is nam'd Ilithyia or Lucina, to wit, that which joins, and the other Artemis or Diana, to wit, that which separates and divides. And of the Three fatal Goddeffes or · Parce, she which is call'd Atropos, is plac'd in the Sun, and gives the Principle of Generation; and Clotho being lodg'd in the Moon, is she who joins, mingles and unites; and the last, nam'd Lachesis, is on the · Earth, where she adds her helping Hand, and with her does Fortune very much participate. For that which is without a Soul, is weak in it felf, and lia-· ble to be affected by others: The Understanding is Sovereign over all the rest, and cannot be made to · fuffer by any. Now the Soul is a certain middle 'Thing mixt of them both; as the Moon was by God made and created a Composition and Mixture of Things high and low, having the fame Proporstion to the Son, as the Earth has to her.'

This (faid Sylla) is what I understood from this Guest of mine, who was a Stranger and a Traveller; and this he faid he learnt from the Demons, who ferv'd and ministred to Saturn. And you, O Lamprias, may take my Relation in such part as you please.

## Of FATE.

## Translated out of the Greek, by A. G. Gent.

Will endeavour, my dearest Piso, to send you my Opinion concerning Fate, written with all the clearness and compendiousness I am capable of; since you, who are not ignorant how cautious I am of writing, have thought fit to make it the Subject of your Request. You are first then to know, that this Word (Fate) is spoken, taken and understood, two manner of ways; the one, as it is an Action; the other, as

it is a under alogue or an i dant on which ( Immort fays, 7 is the i Tragic timen taking express Phedru Sentenc wifted o in his verse, i aded. Daugh and th faid ir what F a Subst World first D that v which Earth. Atropos. Cælest mits ar are und what is it is, w it is or it felf,

Things

which and we

deevous

1-

1-

e

CS

r

1,

e-

es

h

at

is

0

le

y

re

r-

15

r;

150

ny

ar-

ou,

ıg,

e-

rd

er

as it

it is a Substance. First therefore, as'tis an Action, Plato has under a Type describ'd it, saying thus in his Dialogue entituled Phedrus: As this is a Sanation of Adrastea, or an inevitable Ordinance, that whatever Soul being an Attendant on God, &c. And in his Treatife call'd Timeus, The Laws which God in the Nature of the Universe has established for Immortal Souls. And in his Book of a Common-weal, he fays, That Fate is the Speech of the Virgin Lachefis, who is the Daughter of Necessity. By which Sentences he not Tragically, but Theologically, shews us what his Sentiments are in this Matter. Now if any one perhaps taking again the fore-cited Passages, would have them express'd in more familiar Terms, the Description in Thedrus may be thus explain'd: That Fate is a Divine Sentence, intransgreffible through a Cause which cannot be diwifted or bindred. And according to what he has faid in his Timeus, 'Tis a Law ensuing on the Nature of the Universe, according to which all Things that are done, are transalled. For this does Lachesis effect, who is indeed the Daughter of Necessity, as we have both already related, and shall yet better understand by that which will be faid in the Progress of our Discourse. Thus you see what Fate is, when 'tis taken for an Action; but as it is a Substance, it seems to be the Universal Soul of the World, and admits of a threefold Distribution; the first Destiny being that which errs not; the second, that which is thought to err; and the third that which being under the Heaven, is conversant about the Earth. Of these, the highest is call'd clotho, the next Atropos, and the lowest, Lackess; who receiving the Calestial Influences and Essicacies of her Sisters, transmits and fastens them to the Terrestrial Things which are under her Government. Thus have we declar'd what is to be faid of Fate, taken as a Substance; what it is, what are its Parts, after what manner it is, how it is ordain'd, and how it stands, both in respect to it self, and to us. But as to the Particularities of these Things, there is another Fable in his Common-weal, by which they are in some measure covertly infinuated, and we our felves have in the best manner we can, endeevour'd to explain them to you.

M 5

But

But we now once again turn our Discourse to Fate, as it is an Action: For concerning this it is, that there are so many Natural, Moral and Logical Questions. Having therefore already in some fort sufficiently defin'd what it is, we are now in the next Place to fay fomething of its Quality, although it may to many feem absurd. I say then, that Fate, though comprehending as it were in a Circle the Infinity of all those Things, which are and have been from Infinite Times, and shall be to Infinite Ages, is not in it self Infinite, but Determinate and Finite; for neither Law, Reason, nor any other divine Thing can be Infinite. And this you will the better understand, if you consider the total Revolution, and the universal Time, when the swiftness of the eight Periods, that is, of the eight Spheres, having (as Timeus fays) finish'd their Course, return to one and the fame Point, being measur'd by the Circle of the same, which goes always after one manner. For in this Reason, which is Finite and Determinate, shall all Things (which as well in Heaven as in Earth, confift by Necessity from above) be reduc'd to the fame situation, and restor'd again to their first Beginning. Wherefore the only Habitude of Heaven, ordain'd in all Things, as well in regard of it Self, as of the Earth, and all Terrestrial Matters, shall again (after long Revolutions) one day return; and those Things that in order follow after, and being link'd together in a Continuity, are maintain'd in their Courfe, shall consequently also every one of them deliver what it brings by Necessity. Now for the better clearing of this Matter, let us suppose, that all whatever is in us, or about us, happens and is wrought by the Course of the Heavens and Heavenly. Influences; as being entirely the efficient Cause both of my writing what I now write; and of your doing also what you at present do, and in the same manner as you do it. Hereafter then, when the same Cause shall return, we shall do the same things we now do, and in the same manner, and shall again become the same Men; and so it will be with all others. And that which follows after, shall also happen by the following Cause; and in briet, brie univ By t Fate min feen it is a C

cle; pen Cir 7 alm part the con first at l is p in g bot an . gen a C this in I as a fall Leg Val Co in one of cia cor Ge Pri

que

ral

vid

brief, all things that shall happen in every one of these universal Revolutions, shall again become the same. By this it appears (as we have already said before) that Fate being in some fort Infinite, is nevertheless Determinate and Finite; and it may be also in some fort seen and comprehended, as we have farther said, that it is as it were a Circle; for as a Motion of a Circle is a Circle, and the Time that measures it is also a Circle; so the Reasons of Things which are done and happen in a Circle, may be justly esteem'd and call'd a Circle.

e

LC

e,

y

ne

e-

en

re-

eir

ca-

it

hall

and

eing

heir

iver

ear-

ever

the

; 25

iting

t you

do it.

n, we

fame

and fo

ws af-

ind in

brief,

This therefore, though there should be nothing else, almost shews us, what fort of Thing Fate is; but not particularly, or in every respect. What kind of Thing then is it in its own Form? It is, as far as one can compare it, like to the Civil or Politick Law. first it commands the most part of Things, if not all, at least by Supposition; and then it comprizes (as far as is possible for it) all Things that belong to the Publick in general; and the better to make you understand both the one and the other, we must specify them by an Example. The Civil Law speaks and ordains in general of a valiant Man, and also of a Deserter and a Coward; and in the same manner of others: Now this is not to make the Law speak of this or that Man in particular, but principally to propose such Things, as are Universal or General, and consequently such as fall under them. For we may very well fay, that 'tis Legal to reward this Man for having demean'd himself Valiantly, and to punish that Man for flying from his Colours; because the Law has Virtually, though not in express Terms and particularly, yet in such general ones as they are comprehended under, so determin'd of them. As the Law (if I may so speak) of Physicians and Masters of Corporal Exercises, potentially comprehends particular and special Things within the General; so the Law of Nature determining first and principally general Matters, secondarily and confequently determins fuch as are particular. Thus, general Things being decreed by Fate, particular and individual Things may also in some fort be said to be so; because because they are so by Consequence with the general. Bur perhaps some one of those, who more accurately examin, and more fubrily fearch into these Things, may fay on the contrary, that particular and individual Things precede the Composition of general Things, and that the General is gathered for the Particular; now that for which another Thing is, always goes before that which is for it. Nevertheless, this is not the proper Place to treat of this Difficulty, but tis to be remitted to another. However, that Fate comprehends not all Things clearly and exprefly, but only fuch as are universal and general; let it pass for refolv'd on at present, as well for what we have already said a little before, as for what we shall say hereafter. For that which is Finite and Determinate, agreeing properly with Divine Providence, is feen more in Univerfal and General Things, than in Particular; tuch therefore is the Divine Law, and also the Civil; but Infinity confifts in Particulars and Individuals.

a

n

ai

in

gr

ra

fig

qu

or

acc

to

the

Leg

fon

Col

oth

thai

I af

killi

Deed

be c.

if th

avoid

fors (

kill 7

of V

why

is not

thefe

that

is par the 1

those

which

Divi

all T

After this we are to declare, what this Term, By Supposition, means; for 'tis to be thought that Fate is also some such Thing. That then is said to be by Supposition, which is not set down of it self, or absolutely, but as truly suppos'd and join'd to another; which fignifies a Suit and Consequence. And this is a Santtion of Adrastea, or an inevitable Ordinance, that whatever Soul, being an Attendant on God, Shall see any thing of Truth, it shall ('till another Revolution) be exempt from Punishment; and if it always do the fame, it shall never suffer any Damage. Thus you fee what is meant by this Expression, By Supposition, and also universally. Now that Fate is some fuch Thing, is clearly manifest, as well from its Sub-Stance, as from its Name. For it is call'd Ei uaquin as being elequern that is, dependant and link'd; and it is a Sanction or Law, because Things are therein or dain'd and dispos'd consequentially, as is usual in Ci-

vil Government.

We ought in the next Place to confider and treat of mutual Relation and Affection; that is, what Refe rence and Respect Fate has to Divine Providence, what to Fortune, what also to That which is in our Power, what to Contingent, and other fuch like Things: And furthermore we are to determine, how far, and in what it is' True or False, that All Things bappen and are done by, and according to Fate. For, if the Meaning is, that all Things are comprehended and contain'd in Fate, it must be granted that this Proposition is true; and if any would farther have it so understood, that all Things which are done amongst Men, on Earth, and in Heaven, are plac'd in Fate; let this also pass as granted for the prefent: But if (as the Expression seems rather to imply) the Being done by, or according to Fate, fignifies not all Things, but that which is a Confequent and Dependent on it, then it must not be said or granted, that All Things happen and are done by, and according to Fate; though all Things are so according to Fate, as to be comprized in it. For all Things that the Law comprehends, and of which it speaks, are not Legal or according to Law; for it comprehends Treaion, it treats of the cowardly running away from ones Colours in time of Battle, of Adultery, and many other fuch like Things, of which it cannot be faid, that any one of them is lawful. Neither indeed can I affirm of the performing a valorous Act in War, the killing of a Tyrant, or the doing any other vertuous Deed, that it is legal; because that only is proper to be call'd legal, which is commanded by the Law. Now if the Law commands these Things, how can they avoid being Rebels against the Law, and Transgreffors of it, who neither perform valiant Feats of Arms, kill Tyrants, nor do any other fuch remarkable Acts of Vertue? And if they are Transgressors of the Law, why is it not Just they should be punish'd? But if this is not reasonable, it must then be also confess'd, that these Things are not legal, or according to Law; but that legal and according to Law, is only that, which is particularly prefcrib'd, and expresly commanded by the Law, in any Action whatfoever. In like manner, those Things only are Fatal, and according to Fate, which are the Consequences of Causes preceding in the Divine Disposition. So that Fate indeed comprehends all Things which are done; yet many of those Things

rys is ut

nit

for eaereate, nore ilar; ivil;

n, By
Fate is
y Supnutely,
ach figer Soul,
Futb, it
is Damage,
By Supis fome

its Sub-

i was usun

d; and it

nerein or call in Ci-

ower, what

that are comprehended in it, and almost all that precede, should not (to speak properly) be pronounc'd to

be Fatal, or according to Fate.

These Things being so, we are next in Order to shew, how That which is in us, to wit, Free-will, Fortune, Possible, Contingent, and other like Things which are plac'd among the antecedent Caufes, can confift with Fate, and Fate with them; for Fate, as it feems, comprehends all Things, and yet all these Things do not happen by Necessity, but every one of them according to the Principle of its Nature. Now the Nature of the Fosible is to presubsist, as the Genius, and to go before the Contingent; and the Contingent, as the Matter and Subject, is to be presuppos'd to that which is in us; and that which is in us, or our Free-will, ought as a Master, to make use of the Contingent; and Fortune intercurs between that which is in us, or our Free-will, through the Property of the Contingent, which is to incline to either Part. Now you will more easily apprehend what has been faid, if you shall consider, that every thing which is generated, and the Generation it felf, is not done without a generative Faculty or Power, and the Power is not without a Substance: As for Example, neither the Generation of Man, nor that which is generated, is without a Power; but this Fower is about Man, and Man himself is the Substance. Now the Power or Faculty is between the Substance, which is the Powerful, and the Generation or the Thing Generated, which are both Posibles. There being then these three Things, the Power, the Powerful, and the Possible; before the Power can exist, the Powerful must of Necessity be presuppos'd as its Subject, and the Power must also necesfarily subfift before the Possible. By this Deduction then, may in some measure be understood and declar'd, what is meant by Possible, which may be thus grofly defin'd: Possible is that which Power is able to produce; or yet more exactly, if to this same there be added, provided there be nothing from without to binder or obstruct it. Now of Posible Things there are some, which can never be hindred, as are those in Heaven; to wit, the rising and fetting of the Stars, and the like to thefe: But others

do fit on bo wh tha fho mu fet, the

Thi

and

ly, a

01

of

Now ther whice most equathat one of ject t all su

are fu us, ar in us. one w tion o other which

fome I which will, fl for in s tingent; and in

and in be defin Self, an is eithe h

S,

0

C-

2-

to

in

as

une

in-

ap-

hat felf,

and ple,

gene-Aan,

r or

erful

ings,

the

pre-

necel-

then,

what fin'd:

or yet

rovided rust its

never

rifing

e: But others

others may indeed be impeach'd, as are the most part of Human Things; and many also of those which are done in the Air. The first, as being done by Necesfity, are call'd Necessary; the others, which may fall one way or other, are call'd Contingent; and they may both thus be describ'd. The Necessary Possible is that, whose contrary is Impossible; and the Contingent Possible is that whose contrary is also Posible. For that the Sun should set, is a thing both Necessary and Possible; for as much as 'tis contrary to this, that the Sun fould not fet, which is Impossible; but that, when the Sun is fet, there should be Rain, or not Rain, both the one and the other is Possible and Contingent. And then again of Things contingent, some happen oftner, others rarely and not so often; others fall out equally or indifferently, as well the one way as the other, even as it happens. Now 'tis marrifest, that those are contrary to one another, to wit, those which fall out oftner, to those which happen but feldom, and they are both for the most part in Natural Things; but that which happens equally, as much one way as another, is in us. For that under the Dog it should be either Hot or Cold, the one oftener, the other feldomer, are both things fubject to Nature; but to walk, and not to walk, and in all fuch things, of which both the one and the other are submitted to the Free-will of Man, are said to be in us, and our Election; but rather more generally to be in us. For there are two forts of this being in us; the one which proceeds from some sudden Passion and Motion of the Mind, as from Anger or Pleafure: The other from the Discourse and Judgment of Reason, which may properly be faid to be in our Election. And some Reason there is, that this Possible and Contingent which is faid to be in us, and according to our Freewill, should not be call'd in other respects the same; for in respect of the Future, 'tis stil'd Possible and Contingent; and in respect of the Present, 'tis nam'd In us, and in our Free-will. So that these Things may thus be defin'd: The contingent is that, which is both it Self, and its contrary Possible; and That which is in us, is either part of the Contingent, to wit, that which is presently

presently in doing according to our Will. Thus have we in a manner declar'd, that the Possible, in the Order of Nature precedes the Contingent, and that the Contingent subsists before That which is in us; as also, what each of them is, whence they are so nam'd, and what are the Qualities adjoin'd or appertaining to them.

It now remains, that we treat of Fortune and Cafual Adventure, and whatever else is to be confidered with them. 'Tis therefore certain, that Fortune is a Caufe: Now of Caufes there are some, which are Causes of themselves and by themselves, and others by Acci-Thus for Example, the proper Cause by it felf of an House or a Ship, is the Art of the Mason, the Carpenter, or the Shipwright; but by Accident, Mufick, Geometry, and whatever else may happen to be join'd with the Art of building Houses or Ships, in respect either of the Body, the Soul, or any exterior Thing. Whence it appears, that the Caufe by it felf must needs be determinate, certain and one; but the Causes by Accident are never one and the same, but infinite and undetermin'd: For many, nay infinite Accidents, wholly different one from the other, may be in one and the same Subject. This Cause therefore by Accident, when it is found in a thing that is done for fome End, and that is in our Free-will and Election, is then call'd Fortune: As is the finding a Treasure, while one is digging a Ditch, or making an Hole to plant a Tree; or the doing or suffering some extraordinary thing, whilst one is flying, following, or otherwise walking, or only turning about, provided it be not for the fake of that which happens, but for some other Intention. Hence it is, that some of the Ancients have declar'd Fortune to be a Caufe unknown, and that cannot be foreseen by the Discourse of human Reason. But according to the Platonicks, who have approach'd yet nearer to the true Reason of it, 'tis thus defin'd: Fortune is a Cause by Accident, in those things which are done for some End, and which are of our Election. And afterwards they add, that 'tis unforeseen and unknown to the Discourse of human Reason; although that which is rare and strange, appears also by the same

mear what positi most where beard ! Tes inc we won long be do, mi bappene before t nians / which on Wb by Wbi ther by togethe Priest c for anot Socrates condenn ry strang well feen of fome perior Po finition of must of tingent T also it ha that ther

But chan than Fortus other thin fometimes it appears in Greek', flead of an

as are in

Being co

h

of

1-

If

he

11-

he

in

ior

felf

the

but

Ac-

be

e by

for

n. 15

vhile

ant a

inary

r Wile

not

other

cients

d that

eason.

oach'd

fin'd:

which

ection.

nd unthough

he same

means

means to be in this kind of Cause by Accident. But what this is, if 'tis not fufficiently evidenc'd by the Oppositions and Disputations made against it, will at least most clearly be seen by what is written in Plato's Fbedo, where you will find these Words: P H. Have you not beard bow, and in what Manner the Judgment pass'd? E C H. Tes indeed; for there came one, and told us of it: At which we wondred very much, that the Judgment baving been given long before, be dy'd a great while after. And what, O Phxdo, might be the Cause of it? P. H. It was a Fortune which bappened to bim, ob Echecrates: For it chanc'd that the Day before the Judgment, the Prow of the Galley, which the Athenians send every Year to the Isle of Delos, was crown'd. In which Discourse it is to be observ'd, that the Expression Which happen'd to him, is not fimply to be understood by Which was done, or Which came to pass, but much rather by which befel thro' the Concurrence of many Causes together, one being done against another. For the Priest crown'd the Ship, and adorn'd it with Garlands for another End and Intention, and not for the fake of Socrates; and the Judges also had for some other Cause condemn'd him. But the Event and Accident was very strange, and of such a Nature, that it might very well seem to have been effected by the Providence either of some human Creature, or rather indeed of some superior Powers. And so much may suffice as to the Definition of Fortune; by which we have shewn, that it must of necessity subsist with some one of those Contingent Things, which are meant for some End, whence also it has its \* Name ; and we have further taught, that there must be first some Subject of such Things, as are in Us and our Free-will.

But Chance or Casual Adventure, is of a larger Extent than Fortune, which it comprehends; and also several other things, which may of their own Nature happen sometimes one way, sometimes another. And this, as it appears by the Derivation of its Name, which is in Greek 'Autimator, Chance, is that which happens in-stead of another, when that which is ordinary happens

Being call'd Tux dato to tuxen.

not, but another in its Place, such as Cold in the Dog-days seems to be; for it is sometimes then cold, and not in vain nor \*\* Once for all, as that which is in us, and arbitrary, is a part of Contingent, so Fortune is a part of Chance or cafual Adventure, and both the two Events are conjuyn'd and dependent on the one and the other, to wit, Chance on Contingent, and Fortune on That which is in us, and arbitrary; and yet not on all, but on what is in our Election, as we have already faid. Wherefore Chance is common to things inanimate, as well as to those which are animated; whereas Fortune is proper to Man only, who has his Actions voluntary. And an Argument of this is, that to be fortunate, and to be happy, are thought to be one and the fame thing: Now Happiness is a certain Well-doing, and Well-doing is proper only to Man, and to him perfect, These then are the things which are compris'd in Fate; to wit, Contingent, Possible, Election; That which is in us, Fortune, Chance, and their Adjuncts, as are the things fignify'd by these Words Perhaps and Peradventure, all which indeed are contain'd in Fate, yet none of them

It now remains, that we discourse of Divine Providence, and shew how it comprehends even Fate it felf. The supreme therefore and first Providence is the Understanding, or, if you had rather, the Will of the first and Sovereign God, doing good to every thing that is in the World, by which all divine things have univerfally and throughout been most excellently and most wisely ordain'd and dispos'd. The Second Providence is that of the second Gods, who go thro' the Heaven, by which temporal and mortal things are orderly and regularly generated, and which pertains to the Continuation and Preservation of every kind. The third may probably be call'd the Providence and Procuration of the Demons, which, being plac'd on the Earth, are the Guardians and Overseers of human Actions. This threefold Providence therefore being feen, of which the first and supreme is chiefly and principally so nam'd we shall not be afraid to fay, altho' we may in this seem to contradict the Sentiments of some Philosophers,

that a not a Provid those Fate ; dence let th prean ing t that is acc which which feque prean excep the So Let us Creato was g printe theref Should fore, proper as it k is mos good, thus a and co the o neithe good, beauti to his under

ning

thus :

in nun

d,

in

15

VO

nd

on

all,

ady

ate,

tune.

ary.

and

ame

and

fect.

Fate;

in us,

hings

re, all

them

Provi-

it felf.

Under-

ie first

that is

univer-

d most

ovidence

Heaven,

rly and

Conti-

e third

curation

rth, are

ns. This

hich the

o nam'd, ay in this

losophers,

that

that all things are done by Fate and by Providence, but not also by Nature. But some are done according to Providence, and that different; these according to one, those according to another, and some according to Fate; and that Fate is altogether according to Providence; Providence in no wife according to Fate. But let this Discourse be understood of the first and Supream Providence. Now that which is done according to another whatever it is, is always posterior to that according to which it is done: As that, which is according to the Law, is after the Law, and that which is according to Nature, after Nature, fo that which is according to Fate, is after Fate, and must confequently be more New and Modern. Wherefore Supream Providence is the most Ancient of all Things, except him whose Will or Understanding it is, to wit, the Sovereign Author, Maker and Father of all Things. Let us therefore (fays Timeus) discourse for what cause the Creator made and fram'd this Machine of the Universe. He was good, and in bim that is good, there can never be imprinted or ingendred any Envy against any thing. Being therefore wholly free from this, be desir'd that all things Should, as far as it is possible, resemble bimself. He therefore, who admits this to have been chiefly the principal and proper Original of the Generation and Creation of the World, as it has been deliver'd to as by wife Men, receives that which is most right. For God, who desir'd that all things should be good, and nothing, as far as possibly might be, evil, taking thus all that was visible, resiless as it was, and moving rashly and confusedly, reduc'd it from Disorder to Order, esteeming the one to be altogether better than the other. For it neither was nor is convenient for him, who is in all perfection good, to make any thing that should not be very excellent and beautiful. This therefore, and all that \* follows, even to his Disputation concerning human Souls, is to be understood of the first Providence, which in the beginning constituted all things. Afterwards he speaks thus: Having fram'd the Universe, be ordain'd Souls equal in number to the Stars, and distributed to each of them one,

For exquera I read smouera.

and baving fet them, as it were, in a Chariot, shew'd the Nature of the Universe, and appointed them the Laws of Fate. Who then will not believe, that by these Words he expresly and manifestly declares Fate to be, as it were, a Foundation and political Constitution of Laws, fitted for the Souls of Men? Of which he afterwards ren-

ders the Caufe.

As for the second Providence, he thus in a manner explains it, faying, Having prefcrib'd them all thefe Laws, to the end, that if there should afterwards happen any fault, be might be exempt from being the Cause of any of their Malice, be dispers'd some of them upon the Earth, some into the Moon, and some into the other Instruments of Time. And after this Dispersion be gave in charge to the young Gods the making of bumane Bodies, and the making up and adding whatever was wanting and deficient in bumane Souls; and that after they had perfected whatever is adherent and consequent to this, they should rule and govern in the hest manner they possible could, this mortal Creature, to the end it should not be the Cause of its own Evils. For by these Words, that be might be exempt from being the Cause of any of their Malice, he most clearly fignifies the Cause of Fate; and the Order and Office of the young Gods manifests the second Providence; and it seems also in fome fort to have touch'd a little upon the third, if he therefore establish'd Laws and Ordinances, that he might be exempt from being the Cause of any of their Malici. For God, who is free from all Malice, has no need of Laws or Fate; but every one of these petty Gods, drawn by the Providence of him who has engendred them, performs what belongs to his Office. Now that this is true, and agreeable to the Opinion of Plato, these Words of the Lawgiver, spoken by him in his Book of Laws, feems to me to give fufficient Testimony. If there were any Man so sufficient by Nature, or by divine Fortune so bappily engendred and born, that be could comprebend this, he would have no need of Laws to commend him: For there is not any Law or Ordinance more worthy and powerful than Knowledge; nor is it fit, that he who is truly and really free by Nature, should be a Subject or Slave to any one, but he ought to command all. I therefore do for mine OWn

own of P as h. hend Fate, the f Fate, That faid. does what alfo m which to be and co obfcu And I that t Fate, & as a S three preher ber an position conten pening ! Preced, fatal. fuch. clude a done b cord to tis clea this Or and, Th tune an Praise,

monies. For t

fourth;

Prayers

own part thus understand and interpret this Sentence of Plato: There being a threefold Providence; the first, as having engendred Fate, does in some fort comprehend it: The second, having been engendred with Fate, is with it totally comprehended and embrac'd by the first; the third, as having been engendred after Fate, is comprehended by it in the same manner as are That which is in us, and Fortune, as we have already faid. For they, whom the Assistance of a Damons Power does aid, are those (fays Socrates, declaring to Theages what is the inevitable Ordinance of Adrastea) whom you also mean: For they grow and come forward with speed. In which Words, what he fays of a Demons aiding fome, is to be afcrib'd to the third Providence; and the growing and coming forward with speed, to Fate. In brief, 'tis not obscure or doubtful, but that this also is a kind of Fate. And perhaps it may be found much more probable, that the fecond Providence is also comprehended under Fate, and indeed all things that are done: Since Fate, as a Substance, has been rightly divided by us into three Parts. And the Difcourse of the Chain comprehends the Revolutions of the Heavens in the Number and Rank of those things, which happen by Supposition; but concerning these things I will not much contend, to wit, whether they should be call'd Happening by Supposition, or rather conjoyn'd with Fate, the precedent Cause and Commander of Fate being also fatal. Our Opinion then, to speak compendiously, is fuch. But the contrary Sentiment does not only include all Things in Fate, but affirms them all to be done by and according to Fate. Now all Things accord to the other, and that which accords to one, tis clear, accords also to the other. According to this Opinion then Contingent is faid to be the first; and, That which is in us, the second; and the third Fortune and chance, and whatever depends on them; Praife, Blame, and whatever depends on them, the fourth; the fifth and last of all may be said to be Prayers to the Gods, with their Services and Ceremonies.

For the rest, as to those which are call'd Idle and Harvest

e. x-

ed

nner

iws, ult, beir in-

ime. Gods ! ad-

uls; and e helt end

these use of Cause

Gods Iso in ird, if

that he Malicio

Gods, endred

f Plato, in his

y divine

compre-

and powtruly and any one, for mine

own

Harvest Arguments, and that which is nam'd Beside or against Destiny, they are indeed but vain Subtleties and captious Sophisms according to this Discourse. according to the contrary Opinion, the first and principal Conclusion feems to be, that there is nothing done without a Cause, but that all Things depend upon antecedent Causes; the second, that the World is govern'd by Nature, and that it conspires, consents, and is compatible with it felf; the third feems rather to be Testimonies; of which the first is Divination, approv'd by all forts of People, as being truly in God; the fecond is the Equanimity and Patience of wife Men, who take mildly, and bear patiently whatever befalls, as hap'ning by divine Ordinance, and as it ought; the third is the Speech, fo common and usual in every ones Mouth, to wit, that every Proposition Thus have we contracted this Difis true or false. course into a small Number of short Articles, that we might in few Words comprehend the whole Matter of Fate. \*\* Into which a Scrutiny ought to be made and the Reasons of both Opinions to be weigh'd with a most exact Balance; but we are now coming to dil cuss Particulars. \*\*\*\*\*

The Rest is wanting.

## Concerning the first Principle of Cold

Translated out of the Greek, by F. Fetherston, D. D.

Is there then, Fhavorinus, any First or Principal Power or Existence of Cold, as Fire is the Principal ple of Heat, by the presence and imparting of white all other Things of the same Nature become Cold Or rather is not Cold the Privation of Heat, as the Cay, Darkness is the Privation of Light, and Recommendation of Light, and Light of Lig

the to and caus the off grov fend fore Qua wha guing nifest but make the I Sweet tion i tion, they a cings of themf less Pa For n Things in it, a Nuggin as being du'd wi Wheref of the c to be themsel the mor are, as

firm, tl

of it, t

e dispu

Cold, v

hings

Concerning the first Principle of Cold.

287

the Privation of Motion? In Regard that Cold feems to be firm and stable, and Heat always in Motion; and for that the Refrigeration of hot Things is not caus'd by the Presence of any active Power, but by the Departure of the Heat. For we find the Heat go off in great Quantity, and then that which remains grows cold. Thus the Vapour which boiling Water fends forth, ceases also when the Heat is gone. Therefore Refrigeration expelling the Heat, diminishes the Quantity, while nothing supplies the Place of it. Or what if any Person should question this Way of Arguing, as being that which would abolift feveral manifest Faculties, as being neither Qualities nor Habits, but the Privations of Habits and Qualities? So to make Ponderofity the Privation of Levity; Hardness the Privation of Softness, Black of White, Bitter of Sweetness? Or else for this Reason, because all Privation is a Thing altogether fluggish and without Action, as Blindness, Deafness, Silence and Death: For they are the Departure of Forms, and the utter Defacings of Substances, not Natures, neither Substances of themselves. But Cold, wherever it resides, causes no less Passiveness and Alteration in Bodies than Heat. For many Things are congeal'd by Cold, many Things thereby condens'd. So that whatever is folid in it, and difficult to be mov'd, cannot be faid to be fluggish and void of Action, but firm and ponderous, as being supported by its own Strength, which is endu'd with a Power to preserve it in its proper Station. Wherefore Privation is the Deficiency and Departure of the opposite Power, but many Things are subject to be cold, though abounding with Heat within themselves. And there are some Things which Cold the more condenses, and consolidates, the hotter they are, as Iron quench'd in Water. The Stoics also affirm, that the Spirit which is in the Bodies of Infants, s quickned by Refrigeration, and changing the Nature of it, turns to a Soul. But this is a Thing much to be disputed. Neither is it rational to believe, that Cold, which is the productive Agent in many other Things, can be a Privation: Besides, that no Privation

the Principal of which ome Cold

and

But

TIM-

hing

pend

orld

ents,

ather

ition,

God;

wife

atever

as it

ufual

Olition

is Dif.

s, that

Matte

made

'd with

to dil

Cold

therston

eat, as the

15

is capable of more and lefs. Neither can any Man fay, among those that cannot see, that one is more blind than another; or among those that cannot speak, that one is more filent than another; or that any Thing is more dead than another, among those Things that never had Life. But in cold Things there is Excess and Diminution to several Degrees; little, and not very little, and in a Word, there is both Intense and Remis, as well as in hot Things. Now then, because the Matter suffers in some Things more violently, in others more languidly, therefore some Things are hotter, fome Things colder than others, according to the Nature of the Matter. For there is no Mixture of Habit with Privation. Neither does any Power admit of Privation opposite to it, nor affociates with it in the same Subject, but withstands it altogether. Some Things also continue hot till they come to be mixt with cold Things, as Black with White; Heavy with Light, and Sowre with Sweet; by this Community and Harmony of Colours, Sounds, Medicaments and Sawces, affording several Tastes and Pleasures grateful to the Senses. But the Opposition of Privation and Habit, is an Antipathy never to be reconcil'd; the Being of the one enforcing the De struction of the other. Which Destruction, if it fall out seasonably, according to the Opposition of contrary Powers, many Arts make use of, but chiefy Nature, and that too, among other Occasions, in the Alterations of the Air, and in all other Things, of which the Deity being the Adorner and Dispenser, obtains the Attribute of Harmonical and Musical; not that those Attributes are given him for the Disposal of Deep and Shrill, Black and White, so as to make them agree together; but for his governing in the World the Sympathies and Antipathies of Cold and Heat in such a manner as to unite and separate again, and for reducing both to a decent Order, by taking that which we call'd the overmuch from both. Then again, we find that there is the same Sense and Feeling of Cold as of Heat. On the other fide, Privation is neither to be feen, heard, or felt, neither is it known to any

of t stan derf Subf and Senfe there Neit any 1 if Co being be, tl as He ness o Contr appare Fount: Privat ply pa Differe of one **f**ometir Sense. lours ar Senfes. Colour guished. numbred paffive ( Pleafure from col and Stup does not Times in pofes. V and Shaki Heat, the Limbs: there follo

ı

Skin, whi Latin Cale

Vol. V

Concerning the first Principle of Cold. 289

of the other Senses. For the Object of Sense is Substance; but where no Substance appears, there we understand Privation to be. Which is a Negation of Substance; as Blindness of Sight; Silence of Voice, and Vacuity of Corporeal Substance. For there is no Sense or Perception of Vacuity by Feeling; but where there is no Body to be felt, there a Vacuity is imply'd: Neither do we hear Silence ; but where we do not hear any Thing at all, there we imply Silence. if Cold were a Privation of Hot, there would be no being sensible of Cold, but only where Hot ceas'd to be, there Cold would be imply'd. But in Regard that as Heat is perceptible by the Heat and laxative Softness of the Flesh, so Cold is no less perceptible by the Contraction and Condensation of it; it is from thence apparent, that there is some peculiar Original and Fountain of Cold, as well as Hot, consequently the Privation of both Kinds is something fingle, and fimply particular; but in Substances there are several Differences and Efficacies. For Silence is a Thing but of one fort; but of Sounds there are great Variety, sometimes molesting, sometimes delightful to the Sense. There are also the same Differences in Colours and Figures, which vary as they occur to the Senses. But that which is not to be felt, is without Colour and void of Quality, can never be diftinguished, but is like it self. Is Cold therefore to be numbred among those Privations that never act upon passive Qualities? Rather the contrary, in Regard that Pleasures very great and beneficial to our Bodies, arise from cold Things, as no less terrible Mischiefs, Pains and Stupefaction on the other fide; which the Heat does not always avoid and give Way to, but many mes inclos'd within the Body, withstands and opposes. Which Contention of theirs is call'd Quinering and Shaking, at what Time, if the Cold overcome the Heat, thence proceeds Numbness and Stiffness of the Limbs: But if the Cold be vanquish'd by the Heat, there follows a pleafing Warmth and Opening of the Skin, which Homer expresses by the Word idivedus, in Latin Calefacere, whence Calefaction or gentle Heat-Vol. V. ing.

hat nofe ings ces; e is Now nore

lan

ore

not

fome hers, ere is does or af-

nds it they with weet; ounds,

ofition to be te De-

it fall of conchiefly in the

ings, of ifpenser, at; not Disposal

ke them
orld the
in fuch
for re-

at which gain, we of Cold

n to any

250 Concerning the first Principle of Cold.

ing. These things are past Dispute, and chiefly by these passive Qualities it is, that we find Cold to be opposite to Heat, as Substance to Substance, or pasfive Quality to passive Quality, not as Negation or Privation; neither is it the Destruction or Abolishing of Hot, but a kind of Nature and Power tending to its Destruction. Otherwise we should exempt the Winter out of the Seasons, and the North-Winds out of the Number of the Winds, as being Privations of the warmer Seasons, and the Southern Gates not having any proper Original. Now in Regard there are four first Bodies in the Universe, which by reason of their Number, their being uncompounded, and their Efficacy, are allow'd for the most part to be the Principles and Beginnings of all other, that is to fay, Fire and Water, Air and Earth; is there not the same Necessity that there should be as many first and uncompounded Qualities? And what are they but Heat and Cold, Drought and Moisture, by Vertue of which it comes to pass that all the Principles act and fuffer? Thus, as there are in Grammar Abbreviations and Extensions of Rudiments; in Musick, deep and acute Sounds, the' not one of them the Privation of the other, we must leave the dry oppos'd to the moift Principles, and the hot to the moift; if we intend to have the Effects answerable to Reason and what is Vifible in Nature. Unless, as it was the Opinion of the ancient Anaximenes, we will not allow either Cold of Hot to be in Substance, but only to be common, pasfive Qualities accompanying the Alterations of the Matter. For he affirms the Contraction and Condensation of the Matter to be cold; but the Rarificat tion and Laxation of it (for by that Word he calls it) to be hot. Whence it may not be improperly fails, that a Man breaths Hot and Cold at once. For the Breath grows cold being comprest and thicken'd by the Lips, but coming out of the open Mouth it is hot, a being rarify'd by that Emission. But for this, Ariffoli convinces the same Person of Ignorance: For that whe we blow with the Mouth open, we blow Hot from out own Bodies; but when we blow Cold, we do not breath

is on

Su

ang tha ever the in t whe flior By w fers For Cauf fes of the ( light that t Sun af is the enoug finess. fake, f remote his Pr Causes. ter the the Co Things ligible b eft, as i is much move fo

tible to

ics, plac

Stoics af

#### Concerning the first Principle of Cold. 291 breath forth the Air from our selves, but the Air that is before our Mouths is thrust forward, and lights up-

on what is next it.

оу

be

ıf-

or

ng

to

the

out

s of

ha-

are

of

heir

rin-

Fire

fame

un-

Heat

ie of

and

ations

and

ion of

moift

end to

t is VI

of the

old or

n, paf-

of the

d Con-

arifica

calls it

rly faid,

For the

d by the

hot, as

, Aristotle

hat when

from our

e do not

breath

But if we must grant that both Heat and Cold are Substances, let us proceed a little farther in our Discourse, and enquire what fort of Substances they are, and what is the first Principle and Nature of them.

They then who affirming that there are certain Triangular Figures of equal fides in our Body, tell us also that Shuddering, Trembling, and Quivering, and what ever else we suffer of the same Nature, proceed from the Roughness of those Figures, who, if they mistake in the Parts, nevertheless derive the Beginning from whence they ought. For we ought to begin the Question, as from Vesta, from the Substance of all things. By which it chiefly appears, wherein a Philosopher differs from a Phyfician, a Husband-man, or a Piper. For it is sufficient for them to contemplate the remote Causes. For if the nearest Consideration of the Causes of the Affection go no farther than to find, that the Cause of a Fever is Intenseness of Heat, or the lighting of some Humour where it ought not to be; that the Cause of Blasting is the scorching Heat of the Sun after Rain; and that the Cause why a Pipe falls, is the Contraction of the Pores of the Wood; it is enough for the Artist to know in reference to his Bufiness. But when a Philosopher, for Contemplations fake, scrutinizes into the Truth, the Knowledge of remote Causes is not the End, but the Beginning of his Proceeding in fearch of the first and ultimate Causes. Wherefore Plato and Democritus enquiring after the Cause of Heat and Gravity, did not stop at the Confideration of Earth and Fire, but bringing Things perceptible to Sense, to Beginnings only intelligible by the Mind, they went on even to the smalleft, as it were Seeds of what they fought for. But it is much the better way for us in the first Place to move forward upon those Things which are perceptible to Sense, wherein Empedocles, Strato, and the Stocs, plac'd the Substances of active Qualities. Stoics ascribing Primitive Cold to the Air, Empedocles

N 2

and

and Strato to the Water; and perhaps there might be some Body else who might affirm the Earth to be the Substance of Cold. But first let us consider the Opi-

mions of those already nam'd.

Seeing then that Fire is both hot and bright, therefore there must be something opposite to Fire which is cold and dark: For as Dark is opposite to Light, so is Cold to Hot: Besides, that as Dark consounds the Sight, so Cold consounds the Feeling. But Heat dissues the Sense of Feeling, as Light dissues the Sense of Seeing. Therefore that which is first dark in Nature, is first cold. Now that the Air is first dark, was not unknown to the Poets; for that they call the Air Darkness.

The thicken'd Air the Fleet with Darkness cover'd, Nor could the Moonlight be from Heaven discover'd.

And again,

Then Darkness scatter'd, and the Fog dispell'd, The Sun brake forth, and all the Fight beheld.

They also call the Air, when it is without Light, cnephas, Darkness or Twi-light, as being as it were REVOV Odes, void or empty of Light. The Words also ax Aus and owix An, the one fignifying a Fog, and the other a Mist, and whatever else restrains the Perception of Light from the Sense, are but Distinctions of the Air; insomuch that the same part of it which is invisible, and without Colour, is call'd Hades and Acheron. So that as the Air grows dark when the Splendor of it fails, in like manner when Heat fails, that which is left is no more than cold Air, which by Reason of its Coldness is call'd Tartarus. And this Hefod makes manifest, when he calls it Tagragov nego svra, or Airy Tartarus; and when a Man quakes and shivers for Cold, he is faid to Tartarize. And so much for this. The state of the

But in Regard Corruption is the Alteration of those Things that are corrupted, into that which is contrary to every one of them, let us consider whether it be a true Saying, The Death of Fire is the Generation of Air:

tin to da the our Wa is e con by t Is th For Matt geals of Sn and n us, th

Winte

the fet

that t

togeth

in Piec

tain fo

Air ove

if a M.

into a

the We

ir

W

an

M

Sw

Concerning the first Principle of Cold. 293

Air: For Fire dies like a living Creature, being quench'd by Force, or going out of its own Accordance Now Quenching makes the Alteration of it into Air more conspicuous: For Smoak is a fort of Air, or, according to Pindar, a fuliginous Vapour of the Air; in Opposition to Smoak, otherwise call'd Steam or Exhalation. On the other fide, when Fire goes out for want of Fuel, as in Candles, you shall observe a thick and cloudy Air ascending from the Top of them .-Moreover, the Vapour Reaming from our Bodies, upon the pouring of cold Water after hot Bathing, or Sweating, sufficiently declares the Alteration of extinguish'd Heat into Air, as being naturally opposite to Air; whence it follows, that the Air was at first dark and cold. Then again, Congelation, which is the most forcible and violent of all Things that befall our Bodies, by reason of Cold, is the Passiveness of Water, but the Action of Air. For Water of itself is easily diffus'd, loose in its Parts, and not readilycongeal'd together; but it is thicken'd and compress'd by the Air, by reason of the Coldness of it. Which is the Reason of the Proverb,

> But if the Southern Wind provoke the North, Snow streight will cover all the Earth.

For the Southern Wind preparing the Moisture for Matter, prefently the North Wind receives and congeals it. And this is manifest from the Consideration of Snow, which e'er it falls, you shall observe a thin and sharp cold Air breathing before it. Aristotle also tells us, that Whetstones of Lead will melt and run in the Winter through Excess of Freezing Cold, meerly upon the fetting of the Water near them: For 'tis probable: that the Air compresses and gripes the Bodies so closetogether, that at length it breaks and crumbles them? in Pieces. And therefore Water drawn from a Fountain foonest congeals: For the More of Cold in the Air overcomes the Less of Cold in the Water. Thus: if a Man takes cold Water out of a Well, and puts it into a Vessel, and then lets the Vessel down again into the Well, so that it may not touch the Water, but?

N 3

hang;

those ntrary be a ion of Air:

ht, ere

lio

the

ep-

s of

h is

iche-

ndor

hich

on of

nakes

Airy

rs for

h for

#### 294 Concerning the first Principle of Cold.

hang for some Time in the Air, the Water will be much colder. Whence it is apparent, that the Coldness of the Water is not the first Cause of Coldness, but the Coldness of the Air. For you do not find that any of your great Rivers are ever thoroughly frozen, by Reason of their Depth. For the Air doth not pierce through the Whole, only fo much as it can feize and embrace with its cold Quality, fo much generally freezes and no more. Therefore the Barbarians never cross over frozen Rivers till they have fent a Fox before to try the Depth of the Ice. For if the Ice be not very thick, but only superficial, the Fox perceiving it by the Noise of the Water floating underneath, returns. And fome there are that melt the Ice with hot Water to make Way for their Lines, when they go to catch Fish in Winter. So that nothing suffers from Cold in the Depth of the Water. Nevertheless, so great has been the Alteration of the upper Parts of the Water by Congelation, that feveral Veffels riding in the Stream, have been bruis'd and broken by the forcible Compressure and Griping of the Congelation; as we have heard from them who lately had their Winter Quarters with Cafar upon the Danaw.

And indeed, what happens to our felves is sufficient to demonstrate the Truth of this. For after hot Bathings and Sweatings, we are most sensible of Cold, at what Time our Bodies being open, and the Skin relax'd, we give a freer Entrance to the Cold, together with the ambient Air. And after the very fame manner the Water it self suffers. For it sooner free zes if it be first heated, as being thereby render'd more easie for the Air to work upon. And therefore they who lade out scalding Water, and let it fall again from a good height in the Air, do it to no other Purpose than to mix it with a great deal of Air And therefore, Favorinus, the Arguments that attribute the first Power of Cold to the Air, are grounded upon these Probabilities. Those that allow it to Water, lean upon Principles of the same Nature. And this was intimated by Empedocles, where he fays,

Billed

11

b

21

M

be

the

Dr

Co

fon

the

ſmi

moi Air

an u

abov

ness

the thou

when

pecul

paren

Hum

out o

Wate

botto

Wate

but 1

Air t

Behold the Sun, bow warm be is, And brightly Shining every where; But Rain and Tempests black and dark With Horror fill the Air.

And thus opposing Heat to Cold, and Dark to Bright, he gives us to understand, that Black and Cold are both of the same Substance, as also are Bright and Hot. Now that Black is proper to the Water and not to the Air, Sense it self bears Witness. Nothing being darkned by the Air, all Things being clouded and blacken'd by Water. So that if you throw the whitest Wooll that is, or a white Garment into the Water, it comes out black, and fo remains, till the Moisture be dry'd up again by the Heat, or that it be squeez'd forth by Presses or Weights. Also when the Ground is water'd, the Places that receive the Drops grow. black, the rest retaining their former Colour. And therefore the deepest Waters, by Reafon of their Quantity, always appear blackest, but the Parts which are next the Air, afford a lovely and smiling Brightness. But of all Liquids, Oyl is the most transparent, because of the great Quantity of Air that is in it. And of this, the Lightness of it is an unquestionable Proof; the Reason why it swims above all Things, as carry'd upward by the Air. Being pour'd forth upon the Waves, it will cause Calmness upon the Sea, not because it is so slippery that the Winds can have no Power over it, as Aristotle thought, but because the Waves will fall and fink, when smitten by any moist Body. And this is also peculiar to Oyl, that it shines and shews it self transparent at the Bottom of the Water, while the watry Humors are dispers'd by the Air. For being spurted out of the Mouth into the Sea, not only by those that take Spunges in the Night upon the Superficies of the Water, but also by those that dive for them to the bottom of the Sea, it will cast a Light in the Water. Water therefore has more of Blackness than the Air, but less of Cold. Oyl therefore partaking more of Air than most liquid Things, is least Cold, nor will N 4

Billed

96

1-

ſs,

br

0-

th an

ge-

ans

t a

the

Fox

der-

the

ines,

ater.

fthe veral

and

of the

lately

e Da-

ficient

ter hot

Cold

e Skin

, toge-

y fame

er free-

render'd

herefore

all again

10 other

of Air

attribute

ded upon

ater, lean

this was

it easily nor suddenly freeze; for the Air which is mixt with it will not fuffer the Congelation to grow hard. And therefore, as for Needles, Steel-Buckles, and fuch fort of small Iron and Steel Wares, they never quench them in Water but in Oyl, fearing left the over-Coldness of the Water should make them too brittle. And indeed the Truth is more truly enquir'd into from the Confideration of these Experiments, than those of Colours. For Hail, Snow, and Ice, as they are most transparent, so they are most cold; and Pitch, as it is hotter, fo it is blacker and darker than Honey. Which makes me admire at those who affirm the Air to be cold, because it is dark and obfoure, unless it be because they find others affirming it to be hot, because it is light. For Dark is not so proper and familiar to Cold, as heavy and stable; for many Things that are void of Heat, partake of Splendor and Light, but there is nothing cold that is light, nimble, or apt to ascend upward. Even the Clouds themselves, while they preserve the Nature of Air, tower aloft in the Sky; but changing into Moisture, they presently fall down, and having admitted Coldness, they lose their Lightness as well as their Heat. And fo on the other fide, having regain'd their Heat, they again return to Motion, their Substance being carry'd upward, as foon as it is chang'd into Air.

Neither is the Argument produc'd from Corruption, true. For nothing that perishes is corrupted into what is opposite, but by what is opposite to it; as Fire extinguish'd by Water changes into Air. And therefore #scbylus spake not so much like a Tragedian, as a Philosopher, when he said,

The Water curbs that Punishment of Fire.

In like manner Homer oppos'd in Battle Vulcan to the River, and Apollo to Neptune, more like a Philosopher than a Poet or Mythologist. And Architochus spoke not amiss of a Woman whose Thoughts were contrary to her Words, when he said,

Am plic. wou takii threa grant as be And to mix tempt to Fin punif and D Stance is chan contra Water as, on Separat my Op near A Contra there an spoil the that Wa law the Fogs and and Con pors; b goes Re fome Mo Dew, nor into an A

it is man

stency be

fture to t

She, weaving subtle Trains and slye Fegaries, Fire in one Hand, in th' other Water carries.

Among the Persians there were several Customs of Supplication, of which, the chiefest, and that which would admit of no Refusal, was, when the Suppliant taking Fire in his Hand, and entring into a River, threaten'd, if his Supplications were deny'd, to throw the Fire into the Water. But tho' his Suit were granted him, yet he was punish'd for Threatning, as being against the Law, and contrary to Nature. And this is a vulgar Proverb in every Bodies Mouth, to mix Fire with Water, spoken of those that would attempt Impossibilities; to shew that Water is an Enemy to Fire, and being extinguish'd thereby, is destroy'd and punish'd by it; not by the Air, which upon the Change and Destruction of it, receives and entertains the Substance of it. For if that into which the Thing destroy'd is changed, be contrary to it, much more does Fire seem contrary to Air than Water. For Air changes into Water by Condensation; but into Fire by Diffipation; as, on the other fide, Water is turn'd into Air by Separation; into Earth by Condensation. Which, in my Opinion, happens by Reason of the Propriety and pear Affinity between both, not from any Thing of Contrariety and Hostility one to another. there are, that which way foever they maintain it, poil the Argument. For it is most irrational to say that Water is congeal'd by the Air, when they never hw the Air congeal'd in their Lives. For Clouds, Fogs and Mists are no Congelations, but Thicknings and Condensations of the Air, moist and full of Vapors; but a dry Air void of Moisture never undergoes Refrigeration to fuch a Change. For there are some Mountains that never admit of a Cloud, nor Dew, nor Mist, their Tops being so high, as to reach into an Air that is pure and void of Moisture. Whence is manifest that it is the Condensation and Consi-Mency below, which contributes that Cold and Moisture to the Air, which is mix'd with it.

She

o

s,

er

10

6.

it

0-

or or

ht,

ids

ir,

re, ld-

at.

eat,

ion,

nto

And

lian,

the

oher

poke

rary

Now that great Rivers never freeze downward, is but consentaneous to Reason. For those Parts which are frozen above, transmit no Exhalation outward; for that being penn'd up within, and forc'd downward, it affords Heat to the Moisture at the bottom. A clear Demonstration of which is this, that when the Ice is disfoly'd, you may observe a Steam arising our of the Water upwards in a very great Quantity. And therefore the Bodies of living Creatures are warmest within in the Winter, for that the Heat is driven inward by the ambient Cold. Now those upward Exhalations and Ascensions of the Vapors, not only deprive the Waters of their Heat but of their Coolness; and therefore they that vehemently defire their Drink to be cold, never move the Snow nor the Moisture that is press'd out of it; for Motion would deprive them both of the Vertue which is requir'd from

Now that this Vertue is not the Vertue of Air but of Water, a Man may hence collect by Reasoning; First, it is not probable that the Air which is next the Sky, and touching the fiery Substance is also touch'd by it, should be endu'd with a contrary Vertue; for otherwise it is not possible that the Extremities of the one should touch and be contiguous to the Extremities of the other. Nor is it agreeable to Reason that Nature should constitute that which is corrupted next in Order to that which corrupts; as if the were not the Author of Community and Harmony, but of Combat and Contention. For the does not make use of thing not pure and without Mixture, nor of Things diffimilar, but such as have alternately a certain Disposition and Order not to advance Privation, but apt to communicate and co-operate one with another by ordain Means. And this is the Nature of the Air being et panded under the Fire above the Water, contingent and adhering to both, neither hot in it felf nor cold but containing an Intermixture and Communion of hot and cold, harmlesly intermix'd in her self; and lightly cherishing the contrary Extremities. Therefore the Air is of an equal Temper in all Places, but Winter

is repair the is larger the Regularg lye and hala

Air Prob the the nal f

Then ceives cold Reafor and o one wis extrand V empty to the that the Cold a more Veffels be bro

But mitivel is oppo Respect gard o of a di is not in all Places alike, nor equally cold, but fome Parts of the habitable World are cold and moist, others hot and dry; not by chance, but because there is but one Substance of Heat and Cold. For the greatest Part of Africa is hot and without Water. But they that have travell'd Scytbia, Thrace and the Pontic Regions, report them to be full of vast Lakes, and large and deep Rivers. And as for those Regions that lye between both those Parts, that joyn upon Lakes and Marshes, they are most cold by reason of the Exhalations from the Water.

, 13

nich

ird;

wn-

om.

the

out

And

mest

n in-

Ex-

y de-

ness;

Drink

ifture

eprive

from

ir but

oning:

xt the

ouch'd

e; for

of the

emities

at Na-

next in

not the

Combat

f thing

diffimi-

polition

to com-

ordaind

eing er

ntingent

or cold

union of

elf; and

herefore

t Winter

Posidonius therefore assirming the Moistness of the Air to be the Cause of Cold, has no way disturb'd the Probability of our Argument, but rather added to the Strength of it; for the Air would not always be the colder the fresher it is, unless Cold has its Original from Moisture. And therefore Homer much more truly shews us the Fountain of Cold, when he says,

A cool Refreshment from the River breath'd.

Then again it many Times happens that our Sense deceives us. So that when we feel cold Garments, or cold Wooll, we believe we feel them to be moist, by Reason of the Substance which is common to both, and of their Natures which are coherent and samiliar one with another. But in Climates where the Cold is extream, it oftentimes breaks and cracks both Pots and Vessels, whether made of Earth or Brass; none empty, but all full; the Cold giving Force and Might to the Liquor within; which made Theophrastus say, that the Air breaks those Vessels, making Use of the Cold as of a Hammer; whether more eloquently or more truly spoken, I leave you to judge. For then Vessels full of Pitch or Milk should be more subject to be broken by the Air.

But Water feems to be cold of it felf, and that primitively too; for in Respect of the Coldness of it, it is opposite to the Heat of the Fire; as to Drought, in Respect of its Moisture; and to Ponderosity, in Regard of the Lightness of it. Lastly, Fire is altogether of a dissipating and dividing Nature; Water, of a Na-

ture

ture to fasten and contain, holding and joyning together by Vertue of its Moisture. Which was the Reafon why Empedocles call'd Fire a pernicious Contention, but Water a vehement Friendship. For the Nourishment of Fire is that which changes into Fire, and it changes that which is as it were of Kin and familiar to it. What is contrary to it, as Water, cannot be chang'd by it, or at least with great Difficulty. True it is, that as for it felf, as I may so say, it cannot be burnt, but as for green Wood and wet Straw, it overcomes them with much strugling, while the Heat and Cold contending together, by Reason of their Moisture and their natural Antipathy, produce only a dull Flame, clouded with Smoak, that makes little Progress upon the Materials. Compare these Arguments with theirs, and confider 'em well.

But Chrysippus believing the Air to be the primitive Cold, because it is dark, makes mention only of those that fay the Water lies at farther Distance from the Sky than the Air; and being defirous to give some Answer to them; If so, says he, we may as well affirm the Earth to be primitively cold, because it is the farthest distant from the Sky; rejecting that, as altogether improbable and absurd. But for my part l am of Opinion that there might be many probable and rational Arguments brought for the Earth, beginming with that which Chrysppus chiefly makes use of for the Air. Which is thus, First, that it is dark. For, if he, assuming these two Contrarieties and Faculties, believes that the one follows the other of Neceffity, then there might be produc'd a thousand Oppositions and Repugnances of the Earth in respect of the Sky, which would of Necessity follow upon this which we have mention'd. For it is not to be only oppos'd as heavy to light, or as that which tends downward, to that whith moves upward; or as flow and flable to swift and full of Motion; but as that which is heaviest, to that which is most thin; or laftly, as that which is immoveable of it felf, to that which moves spontaneously, and as possessing the middle Space, to that which is in a perpetual circular Motion

Mot Oppo man bright moft all pareple far a For t

From Brigh hidde far as of all penet it is fmall of the the Bi lighte the N nothir Horro Mythol the Ea dow o the Ai Light most v which therefo terior ! ded on fluxes o it; bui his Ch.

mains

Concerning the first Principle of Cold. 301

Motion. Would it not be absurd to aver that the Opposition of Heat to Cold is accompany'd with so many and such remarkable Contrarieties? But Fire is bright, the Earth is dark; nay, the very darkest and most void of Light of all Things. The Air first of all participates of Light, is soonest alter'd, and being replenish'd with Radiancy, dissufes the Splendor of it far and near, and shews it self a vast Body of Light. For the Sun rising, as one of the Dithyr ambick Authors writes,

e-

a-

ut

of

es

it. by

iat

out

em on-

ind

me,

pon

eirs,

tive

hose

the

ome

af-

s the

s al-

art I

egin-

se at

dark.

Fa-

f Ne-

Op-

ect of this

e only

tends

is flow

n; or

o that

e mid-

ircular

lotion

The spacious House of the Air-prancing Winds...

From thence the descending Air disposes a Part of her Brightness to the Sea and standing Lakes, and the hidden Depths of profound Rivers laugh and smile so far as the Air penetrates into them. Only the Earth of all other Bodies remains without Light, and impenetrable to the Beams of the Sun and Moon. it is cherish'd and comforted by them, and suffers a small Part of it to be warm'd and soften'd by Entrance of the Heat. But the Solidness of it will not admit the Brightness of Light, only the Surface of it is enlighten'd; but the innermost Parts of it are call'd by the Names of Darkness, Chaos and Hades; and Erebus is nothing else but that same perpetual Darkness and Horror in the Body of the Earth; besides that the Mythologists tell us that Night was the Daughter of the Earth. The Mathematicians also shew us the Shadow of the Earth Eclipfing the Body of the Sun. For the Air is fill'd with Darkness by the Earth, as with Light by the Sun; and that part of the Air which is most void of Light, is that same Length of the Night which is caus'd by the Shadow of the Earth. And therefore both Men and Beasts make use of the exterior Part of the Air, and ramble in the dark, guided only by some Footsteps of Light, and certain Effluxes of a dim Twinkling that are scatter'd through it; but he that keeps. House, and shuts himself up in his Chamber, as being encompass'd by the Earth, remains altogether blind and without Light. Alfo the

302 Concerning the first Principle of Cold.

the Hides and Horns of Beasts will not admit of Light by Reason of their Solidness; but being burnish'd and shav'd, they become transparent, the Air being intermixt with them. Moreover, I am of Opinion that the Earth is every where by the Poets said to be black, by Reason of the Darkness of it, and Want of Light. So that the Antithesis of Light and Darkness is much more remarkable in Reserence to the

Earth, than in respect of the Air.

But this is nothing to the Question. For we have shewn that there are many cold Things which are bright and transparent, and many hot Things which are obscure and dark. But Ponderosity, Stability, Density, and Immutability, are Qualities more properly belonging to Cold, of none of which the Air partakes, but of all which the Earth has a far greater Share than the Water. And yet in all these Things Cold, by the Judgment of Sense it self, appears to be hard, to cause Hardness, and to make Resistance. For Theophrasius tells us of Fish that have been frozen by Extremity of Cold, when they have chanced to bounce ashoar; and that their Bodies have been broken and crumbled to Pieces like a Vessel of Glass or Potters Clay.

You your felf have heard at Delphos, how that certain Persons ascending to the Top of Parnassus to succour the Thyades that were overtaken with a violent Storm of Wind and Hail, their Coats were frozen so hard and into a Substance so like Wood, that being spread upon the Ground they broke and crumbled to Pieces. It also stiffens the Nerves, and deprives the Tongue of Motion, congealing the moist and softer Parts of the Body; which being obvious to Sight, let.

us consider the Effect.

Every Faculty, wherever it prevails, changes into it felf whatever it overcomes. Thus whatever is 0-vercome by Heat, is fet on Fire; that which is vanquish'd by Wind, is chang'd into Air. That which falls into Water, becomes well moisten'd unless quickly sav'd. Of Necessity therefore those Things which are violently affected by Cold, must be chang'd into

th m as thi the in and the Coag of . mal For lefs; tivel rend moil it be whic the ] which more colde Fire p is me ble to Duft : up the own y tions, can int Summe

fuge in

our fel

Earth?

iı

0

ti

into the primitive Cold. For Freezing is an Excess of Refrigeration; which Congelation ends in Alteration and Putrifaction, when the Cold prevailing every way, congeals the liquid Substance, and presses forth the Heat; fo that the bottom of the Earth is, as it were, a kind of Congelation, and altogether Ice (for there the Cold inhabits simple, and unmix'd, and remov'd hard and rigid at the greatest Distance from the Sky) but as for those Things which are conspicuous, as Rocks and Precipices, Empedocles believes them to be thrust forth and supported by the Fire that burns in the Bottom of the Earth. Which appears the more, in regard that where-ever the Heat is press'd forth and vanishes away, all those Things are congeal'd by the Cold; and therefore Congelations are call'd mayer, Coagmentations or Fastnings together; and the Extremities of many Things where Heat fails, growing black, make them look like Brands when the Fire is out. For Cold congeals fome Things more, fome Things less; more especially such Things wherein it is primitively existent. For as if it be the Nature of hor to render light, that which is hottest is lightest; if of moist to soften, that which is moistest is softest; so if it be the Nature of Cold to congeal, of Necessity that which is coldest must be most congeal'd, that is to fay the Earth, and that which is most cold must be that which is by Nature and primitively cold; which is no more than what is apparent to Sense. For Mud is colder than Water, and Earth being thrown upon Fire puts it out. Your Smiths also when their Iron is melted and red hor, strow upon it the Dust of Marble to cool it, and stop the running of it too fluidly. Dust also cools the Bodies of the Wrestlers, and dries up their Sweat. To go no farther, what means our own yearly Practice to alter our Lodgings and Habitations, while we remove in the Winter fo far as we can into the upper Parts of our Buildings, but in the Summer descending again and seeking convenient Refuge in the lower Edifices, and sometimes enjoying our felves under Ground in the very Arms of the Earth? Do we not do it, as being guided by our Senfes,

e t

ve re ch

y, o-Air ter

ngs be nce. ozen

to orois or

fucolent en fo being ed to

fofter ht, let

es into
is ois vanwhich
unlefs
Things
chang'd
into

Senses, for Coolness sake to the Earth, and thereby acknowledging that to be the Seat of primitive Cold? And certainly our coveting to live near the Sea in Winter, may be thought to be a kind of flight from the Earth of those that seem to forsake it, by reason of the nipping Frosts, and run to encircle themselves with the Air of the Sea for Warmths fake; but then again in the Summer, by Reason of the scorching Heat, we desire the Earth born Up-land-Air, not because it is cold of it self, but because it had its Original and bloffom'd from the primitive natural Cold, and is imbu'd with that Power which is in the Earth, as Iron is imbu'd with the Vertue of the Water wherein it is quench'd. Then again, of River Waters we find those are the coldest that flow upon Gravel and Stones, and fall down from Mountains; and of Wellwaters, those which are in the deepest Wells; for with these the exterior Air is no longer mix'd by reason of the Depth of the Wells, and the other arise out of the pure and unmixt Earth; like the River that falls from the Mountain Tanarus, which they call the Water of Styx, rifing out of a Rock with a parcimonious Spring, but so cold that no other Vessel except the Hoof of an Ass, will hold it; for all other Sorts of Vessels it breaks and cracks to Pieces. The Phyficians also tell us that the Nature of all Sorts of Earth is binding and restrictive; and they number up several Sorts of Metals which are made Use of in Physick, by Reason of their ftyptick and binding Qualities. For the Element of Earth is neither fit to cut, nor move, neither has it any Points, neither is it subject to be soften'd or melted; but is firm and stable like a Cube; and therefore it has both Ponderosity and Coldness, and the Faculty to thicken and condense moist Things; and it causes Tremblings and Quiverings in Bodies by Reason of its Inequality, and if it get the better by the utter Expulsion and Exringuishing of the Heat, it occasions a frozen and deadly Habit of Body. Therefore the Earth never consumes by burning, neither does fire confirme it or prey upon it, but with a very flow and difficult Progress.

But felf. flash ftur the 1 being the A who with fum'e There mov'o and al the A Reafor Cold i lofoph

As 1 the Co fo cold which i fort of primitiv Iron; E not fen manner, ceal'd at be taken Things. feveral R Vapor fo dur'd. Flint for

fen, o

Warm

Therefore and Things we out of a lo

quicker to

ry'd upwa

But the Air many Times darts forth Flame from it felf and being once fet on Fire, grows fluid, and flashes out in Lightning. Heat also feeds upon Moisture; for it is not the solid part of the Wood, but the moist and oily Part that is combustible. Which being confum'd, the folid and dry is left behind in the Ashes. Neither do they arrive at their Mark, who pretending to burn the Ashes also, sprinkle them with Oil and Grease; for when the Liquid is confum'd, the earthy part remains, do what they can. Therefore, because the Earth is of a Nature not to be mov'd from its Station, unalterable in its Substance, and always abiding in the Habitation of the Gods, the Ancients call'd it Hestia or Vesta, from standing, by Reason of its Immobility and Concretion, of which Cold is the Bond or Ligament, as Archelaus the Philosopher term'd it, which nothing is able to unloosen, or soften, as not being capable of Heat and Warmth.

n

m

on

cs

en

ng

e-se

gi-

ld,

th,

re-

we

and

ell-

vith

n of

the

rom

r of

ring,

of of

ls it

alfo

ding

rts of

eason

Ele-

either

n'd or

and

Idness,

moist

uiver-

and

Extin-

dead-

nfumes

r prey

regress.

As for those who say they have been sensible of the Cold of Air and Water, but never felt the Earth so cold; They consider only the Surface of the Earth, which is a Mixture of Air, Water, Sun and Heat; a fort of People who deny the Air to be naturally and primitively hot, but either scalding Water, or red hot Iron; because they feel and handle the one, but are not sensible of the pure and coelestial Fire; in like manner, neither do they fee the Earth which lies conteal'd at the Bottom, tho' that be what is chiefly to be taken for the Earth, separated from all other Things. The Truth of which is demonstrable from several Rocks, which from the Deep send forth a cold Vapor so sharp and vehement that it is hard to be endur'd. They also that defire cool Drink, throw small Flint stones into Water. For it becomes thick and quicker to the Taste, through the Cold which is carny'd upward fresh and unmix'd from the Stones.

Therefore it was the Opinion of the ancient Philofophers and learned Men, that terrestrial and coelestial Things were not to be mix'd together, not so much out of a local Consideration of uppermost and lower-

moft,

most, in respect of Place, but with a Respect to the Difference of Faculties, attributing hot and splendent fwift and light to the Immortal and Sempiternal Nature, but believing dark, and cold, and flow. to be the unhappy Portion of the Dead under the Shackles of Corruption: fince the Body of a living Creature, while it breaths and flourishes (as the Poets fay) enjoys both Heat and Life; but being depriv'd of these, and only the terrestrial Parts remaining, presently Cold and Stiffness takes Place, as if Heat were naturally existent in every Thing else, but only in the Earth. These Things, dear Favorinus compare with what has been faid by others; which if they neither come too short of Probability, nor too much exceed it, bid all their Opinions farewel, as be lieving it much more becoming a Philosopher to pauli in dubious Matters, rather than over hastily to fid with any one particular Party.

## Whether Water or Fire be most useful

Translated out of the Greek by the same Hand

Ater, the best of Things, but Gold is burning Fire, says Pindarus. Therefore he positive assigns the second Place to Fire; with whom Hospitagrees, where he says,

First of all Chaos being had -

Water, from zin, fignifying Diffusion. But the Balance of Argument, as to this Point, seems to be qual. For there are some who will have Fire to the Principle of all Things, and that like Sperm it is gets all Things out of it self, and resolves all Things again by Conflagration. Therefore, not to mention

the Po Sides,

No in all in nee Tool, and Se times i But W health there a Theref being w of Life was any existent ation of was afte that Na folutely out for known need of the God vention Fire, no cal Ficti many So Houses, Diogenes he had fr Irun for y thought i I confine Leing the the Use and feed, Flesh; bu

Land-Ani

upon Fles

ports, tha

the Persons, let us consider the Arguments on both

Sides, which are to us the most convincing.

Now then is not that the most useful to us, which in all Places, and always, and most of all, we stand in need of? Like a Piece of Houshold-stuff, or a Tool, nay, like a Friend that is ready at all Hours and Seasons. But Fire is not always useful; for sometimes it is a Prejudice to us, and we avoid it if we can. But Water is useful, Winter and Summer, to the healthy and fick, Night and Day, neither indeed is there any Time but that a Man has Need of it. Therefore it is that the Dead are call'd Alibantes, as being without Moisture, and by that Means depriv'd of Life; and Man may be without Fire, but never was any Man without Water. Besides, that which was existent from the Beginning, and with the first Creation of Man, must be thought more useful than what was afterwards invented. From whence it is apparent, that Nature bestow'd the one upon us as a Thing abfolutely necessary; the other Fortune and Art found out for Superfluity of Uses; nor was the Time ever known that Man could ever fay he never stood in need of Water, or that it was an Invention of any of the Gods or Heroes; but the Use of Fire was a late Invention of Prometheus, at what Time Life was without Fire, not without Water. And that this is no Poetical Fiction, is demonstrable from this, that there are many Sorts of People that live without Fire, without Houses, without Chimneys, in the open Air. Diogenes the Cynick made no Use of Fire; so that after he had swallow'd a raw Fish, This Hazard, said he, do Irun for your Sakes; but without Water no Man ever thought it convenient or possible to live. But why do I confine my Discourse only to the Nature of Men; feing there are fo many infinite forts of Creatures the Use of Fire being only known to Man) that live and feed, without Fire, upon Roots, Fruits, and raw Bleft; but without Water, neither Fish, nor Fowl, nor Land-Animals can subsist. For all Beasts that feed upon Flesh, of which there are some, as Avistotle re-Ports, that never drink, nevertheless support Life and

the lent,

flow, r the a li-

g demainas if

, but

r too as be

paule to fide

eful

Hand

burnig ositivel in Hess

the Batto bet

rm it b

mentio

Being meerly by Moisture. So that of Necessity, that must be most profitable, without which no fort of Life can subsist or endure.

Let us therefore make a Step from Things that make no Use of Fire, to Things that we our felves make Use of, such are Plants and Fruits; of which fome are altogether void of Heat, others enjoy it but imperfectly and obscurely. But Moisture causes all Things to germinate, increase and bring forth. Why should I stand to reckon up Wine and Oyl, and Milk, and whatever else we reap, and bring forth, and see before our Eyes? When Wheat it felf, which is look'd upon as a dry Nourishment, grows by Alteration, Putrefaction, and Corruption of the moist Matter.

Then again, that is most useful, which is no way detrimental. Now Fire easily becomes most pernicious, but the Nature of Water is never prejudicial.

In the next Place, that is most useful which affords the Benefit which it brings with least Expence, and without any Preparation. But the Benefit of Fire requires Cost and Materials, and therefore the Rich make more Use of it than the Poor; and Princes than private Persons; but Water has that Kindness for Mankind, that it freely prostrates it self to all alike, a Benefit perfect in it felf, indigent of nothing, and wanting neither Tools nor Implements.

Moreover that which by Augmentation loses the Benefit of it, is of least Use. Such is Fire, which like a devouring Beaft, ravages all before it, useful rather by Art and skilful Moderation, than of its own Na-But from Water there is nothing to be fear'd.

Furthermore, that is most useful, which may be joyn'd with another. But Fire will not admit of Water; neither is it any way profitable by Conjunction with it. But Water becomes profitable by joyning with Fire, and therefore hot Waters are wholesome, and fenfibly cure several Diseases. Neither shall you ever find moist Fire, but Water both cold and hot, profitable for the Body of Man.

Then again there being four Elements, Water produces a fifth out of it felf, which is the Sea, no less

benefi many lement which mutua ship by nother it wou there v Mamel Vine in of Cor. the Kn Oblivio and pre ing illit ble the when i

> Wef to com gain dif Water v stead of der, and far as th tificers t ing dead which to nifest by

what ca

For E barren a rowfing and fwell out any Mountai ticipate Then ger acient of of other

of Fire.

beneficial

beneficial than the rest, as well for Commerce, as for many other Things. So that it may be faid this Element united and perfected our Manner of Living, which before was wild and unfociable, correcting it by mutual Assistance, and creating Community of Friendthip by reciprocal Exchanges of one good Turn for another. And as Heraclitus faid, If there was no Sun, it would be perpetual Night: So may we fay, if there were no Sea, Man would be the most favage and shameless of all Creatures. But the Sea brought the Vine into Greece, and out of Greece transmitted the Use of Corn to Foreign Parts: From Phanicia translated the Knowledge of Letters, the Memorials that prevent Oblivion; furnish'd the World with Wine and Fruit, and prevented the greatest Part of Mankind from being illiterate and void of Education. How is it postible then but that Water should be the most useful, when it thus far exceeds the Element of Fire? Or what can any Man fay in Defence of the Contrary?

We say then, the Deity appointed the four Elements to compleat the Fabric of the Universe; and these again different one from another; only that Earth and Water were subjected, as being made and form'd instead of Materials; and participating of Form and Order, and of Power to procreate and bring forth, so far as they are affished by Air and Fire, the great Artificers that mould them into various Shapes; and lying dead, till rous'd by them to act and generate; of which two latter, Fire is the ruling Agent; as is ma-

nifest by Induction.

For Earth without Warmth and Heat is altogether barren and unfruitful; but Fire, by Vertue of its rowfing and inflaming Quality, renders it diffusive, and swells it into Generation. Nor can any Man find out any other Cause, why Rocks and the dry Tops of Mountains are not productive; but because they participate either nothing at all, or very little of Fire. Then generally for Water, it is so far from being sufficient of it self, for the Generation and Preservation of other Things, that it is it self destroy'd for Want of Fire. But Fire is that which upholds every thing

in

of nat

ves ich out all

hy ilk, fee

k'd Pu-

way nici-

afence, t of the Prin-

indlf to f no-

es the h like eather

ar'd.

of Wainction oyning

esome, all you ad hot,

er prono less neficial in its proper Being, and preserves it in its proper Substance, as well Water it felf, as all other Things; fo that when Fire leaves it, Water will stink, and it may be faid, that the Want of Fire is the Death and De-Aruction of Water. And thus we find that Pools and all Manner of standing Waters, and fuch as are fettled in Cavities not to be come at, what an offenfive and dead Stench they fend forth, and all for want of Motion; which as it kindles Heat in all Things, fo more especially in running Waters and swift Streams which being thus agitated and enliven'd by Heat, we commonly fay fuch Waters live. Why then should not that be accounted the most useful of the two, that affords to the other the Cause of its Being, as Fire don to Water? For there is Moisture also in Things after they are dead, nor are they altogether dry'd up; for otherwise moist Bodies will never putrifie; fince Putrifaction is the Alteration of Dry into Moift, or 12 ther, the Corruption of Moisture in Flesh. Neither is Death any other than an absolute Defect and want of Heat; and therefore dead Carkasses are the colden of all. So that if you do but touch them with a Ra zor, they will blunt the Edge of it, through Excess of Coldness. Also in living Creatures, those Parts that least partake of Heat, are most insensible, as the Bons and Hair; and those Parts which are most distant from the Heart: So that the Difference which appears in living Things, is more or less, as their Heat is more or less vigorous. For Plants and Fruits are not pro duc'd by Moisture, but by the Warmth of the Moi sture; and cold Waters are most certainly either les productive, or altogether barren. For if Water wen fruitful in it felf, it would always, and that sponts neoully too, bear Fruit. But the contrary is apparent and that it is rather baneful to Generation from at other Principle.

Now as to the Use of Fire, consider'd as Fire, we have no need of Water, rather the contrary is to be made out: For Water extinguishes Fire. And as so Water, there is no Use to be made of it in most Things without Fire. For Water heated become

feful, the two table of ides the traordi.
Ther Fire, is be with Different Thus Heaving

they do
because
that the
that Wa
external
tues, cor
fore, as I
the Affa
Foreign
plies us i
other He
other Cr
Now

Waters,

And as

apprehendufeful and brute And profitable lity? Ar What is removed to the content of the content

thus, tha

herefore ficers.

letuh

he two, that is to be accounted best, which is prositable of it self, without the Assistance of another. Besides that Water is only beneficial to the Feeling, when you either wash with it, or touch it: But Fire is prositable to all the Senses; not only being selt, but seen at a Distance; so that you may add this to the rest of the Vertues of it, that they are manifold and ex-

traordinary.

ub-

fo

nay

De-

and

tled

and

Mo-

nore

hich

com-

1 not

it af-

dos

after

; for

e Pu-

or ra-

either

Want

coldet

a Ra-

xcefs of

ts that

e Bons

distant

appears

is more

not pro-

he Mor

ither les

ter wer

fponta-

apparent

from an

Fire, W

is to

ind as lo

in mol

become

useful

Then to fay, that Man did once subfift without Fire, is a Mistake; it being impossible that Man should be without it. But we must acknowledge there are Differences in this Kind, as well as in other Things. Thus Heat has rendred the Sea more beneficial, as having a greater Portion of Heat in it than other Waters, from which it otherwise differs not at all. And as for those that have no need of outward Fire, they do not avoid it because they do not want it, but because they abound in Heat within themselves. So that the Use of Fire scems to be more excellent in this, that Water is never in fuch a Condition as not to want external Aids; but Fire, endu'd with manifold Vertues, contents it self with its own Sufficiency. fore, as he is the best Commander, who so manages the Affairs of his City, as not to have any need of Foreign Affistance; so that Element excels, that supplies us in such a Manner, as to want the least of other Helps from without. And this is to be said of other Creatures that have no need of external Heat.

Now to argue on the other Side, a Man may fay thus, that whatever we make use of singly and alone, is more profitable, and that is chiefly best, which we apprehend to be so by our Reason. Fot what is more useful and beneficial to us than Reason? And yet brute Animals want it. What then? Is it the less profitable, because found out by Foresight of its Utility? And since our Discourse has brought us to it, What is more beneficial to Life than Art? Yet Fire inventeth and preserves all manner of Arts: And therefore Vulcan is feign'd to be the Prince of all Ar-

ficers.

#### 312 Against Colotes the Epicurean.

Man has allow'd him but a little time to live, and as Ariflo said, Sleep, like a Toll-gatherer, deprives him of the one half of that too. But for my Part, my Opinion is, that if a Man should wake all Night in the Dark, he would have no Benefit of his Watchfulness, unless fire at the same Time discover'd to him the Benefit of Light, and display'd before his Eyes the Difference between Night and Day. Since then there is nothing more beneficial to Man than Life, and that this is prolong'd by Fire, why should not Fire be accounted the most beneficial of all Things?

Lastly, That is to be thought most profitable, which most apparently communicates to the Senses the Effects of its Temperament. Now do you not find that there is not any of the Senses, which of it self makes Use of Moisture, without an Intermixture of Air and Fire? But every Sense partakes of Fire, as being that which quickens the vital Faculty; more especially the Sight, which is the most acute of all the Senses in the Body, being a certain fiery Efflux, that gave us our first Light into the Belief of a Deity, and by Vertue of which we are able, as Platosays, to conform our Souls to the Motions of the Celestial Bo-

dies, or an fire the first which street the said one

said the Chain

# Against Colotes the Disciple and Favourite of Epicurus.

### Translated out of the Greek by A. G. Gent.

Olotes, whom Epicurus was wont diminutively, and by way of Familiarity, or Fondness, to call colotaras and Colotarion, compos'd, O Saturninus, and publish'd a little Book which he entitled, That according to the Opinions of the other Philosophers one cannot so much as live Now I suppose, that 'twill not be unpleasant for you

you to and p tiquit baving courfe all Stu

Not Aristode you we he bear hement gia) did his Cust Ear to scarce we re cause the Philoschen the bemselves be Election Tet, an

And th On Aja

rence to th

Arbitremen

\* It was or Feasts of puce of W which they cas coming in their buttarch be fear of Pla

Vol. V.

VISATOV OSZA

to read, when fet down in Writing, what came into my Mind to speak against this colotes, since I know you to be a Lover of all elegant and honest Treatises, and particularly of such as regard the Science of Antiquity, and to esteem the bearing in Memory, and having, as much as possible may be, in hand the Discourses of the ancient Sages, to be the most Royal of all Studies and Exercises.

Not long fince therefore, as this Book was reading, Aristodemus the Ægean, a familiar Friend of ours (whom you well know to be one of the Academy, and though he bears not a \* Ferula, to be nevertheles, a very vehement, not to say frantick, Celebrator of Flato's Orgia) did, I know not how, keep himself, contrary to his Custom, very still all the while, and patiently gave Ear to it, even to the End. But the Reading was scarce well over, when he said, Well then, whom shall be cause to rise up and sight against this Man, in Defence of the Philosophers? For I am not of Nestor's Opinion, who, when the most valiant of those nine Warriors that presented bemselves to enter into Combat, was to be chosen, committed the Election to the Fortune of a Lot.

Tet, answered I, you see he so dispos'd himself in reference to the Lot, that the Choice might pass according to the Arbitrement of the wisest Man:

And th' Lot drawn from the Helmet, as they wisht, On Ajax fell.

n

y

n

1-

ne

he

ere

iat

ac-

ole,

nfes

not

f it

ture

e, as

more

the

that

and

con-

1 Bo-

I Fa-

Gent.

ely, and

call co-

ublish'd

to the or

for you

<sup>\*</sup> It was the Custom of those, who celebrated the Orgia, or Feasts of Bacchus, to carry in their Hands a Ferula, or fiece of Wood, wound about with Ivy and Vine-branches, which they call'd Thyrsus, and therewith to strike all such, as coming in their way either opposed or refused to joyn with them in their furious Revellings. In Allusion to this Custom, Plutarch here sites Aristodemus, an exceeding earnest Assented to Plato's Doarine, & vap Inxoxo2029, and a exceeding that of plato's Doarine, when the property of plato's Doarine, when the plato of plato's Doarine, when the plato of plato's Doarine, we have the plato of plato's Doarine, when the plato of p

How can I think a better Choice to make,
Than the Divine Ulyster?

Consider therefore, and be well advis'd, in what manner

you will chastise this Man.

But you know, reply'd Aristodemus, that Plato, when bighly offended with his Boy that waited on him, would not himself heat him, but requested Speusippus to do it for him, saying, that he himself was angry. As much therefore may I say to you: Take this Fellow to you, and treat him, as you please: For I am in a Fit of Choler.

When therefore all the rest of the Company de sir'd me to undertake this Office: I must then, said! speak, since 'tis your Pleasure: But I am assaid that I all shall seem more vehemently than is sitting, transported a gainst this Book, in the desending and maintaining Socrate against the Rudeness, Scurrility, and Insolence of this Mawbo, because Socrates assirm'd himself to know nothing catainly, instead of Bread, as one would say, presents he Hay, as if he were a Beast, and asks him, why he passed into his Mouth, and not into his Ear. And y perhaps some would make but a Laughing-matter of the considering the Mildness and Gentleness of Socrates:

But for th' whole o'th' Greeks, -

that is, of the other Philosophers, amongst which are I mocritus, Plato, Empedocles, Parmenides and Melus, who have been hasely traduc'd and revil'd by twere not only a Shame to be silent, but even a salege, in the least Point to forbear or recede from Fred of Speech in their Behalf, who have advanc'd Philosoph to that Honour and Reputation it has gotten.

And our Parents indeed have, with the Assistant the Gods, given us our Life; but to live well, contour to us from Reason, which we have learnt from Philosophers, savouring Law and Justice, and restraing our Concupiscence. Now to live well, is to sociably, friendly, temperately and justly: Of which Conditions they leave us not one, who crysthat Mans Sovereign Good lies in his Belly, and

the the tally their they from felves other reave trary ly, an here : pers'd ving e of Diff to rend his Boo and Pr elfe, be Works But I ly one C alfo in n culties. of him a Aruction Time cal Affirm, as in a Lette - picurus ho meho' a litt

Aanding o

Prentife d

critean, be

upon the

Poundation

of Philosop

sught the

ow if it b

g to the live, Ep they would not purchase all the Vertues together at the Expence of a crackt Farthing, if Pleasure were totally and on every Side remov'd from them. And in their Discourses concerning the Soul and the Gods, they hold, that the Soul periffies, when it is separated from the Body, and that the Gods concern not themfelves in our Affairs. Thus the Epicureans reproach the other Philosophers, that by their Wisdom they bereave Man of his Life; whilst the others on the contrary accuse them of teaching Men to live degenerately, and like Beafts. Now these Things are scatter'd here and there in the Writings of Epicurus, and difpers'd thro' all his Philosophy. But this Colotes, by having extracted from them certain Pieces and Fragments of Discourses, destitute of any Arguments whatever, to render them credible and intelligible, has compos'd his Book, being like a Shop or Cabinet of Monsters and Prodigies: As you better know, than any one elfe, because you have always in your Hands the Works of the Antients.

But he feems to me like the Lydian, to open not only one Gate against himself, but to involve Epicurus also in many and those the greatest Doubts and Difficulties. For he beg ns with Democritus, who receives of him an excellent and worthy Reward for his In-Aruction: It being certain, that Epicurus for a long Time call'd himfelf a Democritean, which as well others ffirm, as Leonteus, a principal Disciple of Epicurus, who in a Letter, which he writ to Lycopbron, fays, that E-"icurus honour'd Democritus, because he first attain's "ho' a little at a Distance, the right and found Underhanding of the Truth, and that in general all the Frentife concerning natural Things was call'd Demoditean, because Democritus was the first who happen'd upon the Principles, and met with the primitive oundations of Nature. And Metrodorus fays openly Philosophy; If Democritus bad not gone before, and light the way, Epicurus bad never attain'd to Wisdom. Now if it be true, as colotes holds, that to live accordg to the Opinions of the other Philosophers, is not live, Epicurus was then a Foel in following Demo-

ner ben

ould t for bereand

oler.
de de laid l

ted o

s Mai ing cel its bi

be put and y of the

are Dand Meland by harmon Freedom

1 Philop

Affistanti well, con t from a ind restri ll, is to lly: Of

who cry

critus, who led him to a Doctrine which taught him not to live. Now the first Thing he lays to his Charge is, that by supposing every Thing to be no more fuch than fuch he wholly confounds human Life. But Democritis was fo far from having been of this Opinion that Nothing is more fuch than fuch, that he oppos'd Protagoras the Philosopher, who afferted it, and writ many excellent Arguments, concluding against him, which this fine Fellow Colotes never faw, nor read, nor yet fo much as dream'd of; but deceiv'd himfelf by misunderstanding a Passage which is in his Works, where he determines, that to Jev is no more than to under, naming in that Place the Body Agy, and the void My Jey, and meaning that the Void has its own proper Nature and Sub-

fiftence, as well as the Body.

But he is of Opinion, that Nothing is more fuch than fuch, who makes Use of a Sentence of Epicurus, in which he fays that all the Apprehensions and Imaginations, given us by the Senses, are true. For if of two, faying, the one, that the Wine is fower, and the other, that 'tis sweet, neither of them shall be deceiv'd in their Sentiments, how shall the Wine be more sowet than sweet? And we may often see that some Men, ufing one and the same Bath, find it to be hot, and others, to be cold: Because those order cold Water to be put into it, as these do hot. 'Tis said, that a certain Lady going to vifit Berrhonice, Wife to King D.iv. tarus, as foon as ever they approach'd each other, they both immediately turn'd their Backs, the one, as it feem'd, not being able to bear the Smell of Perfuma no truer than the Sense of another, 'tis also probable, that Water is no more cold than hot, nor sweet Ointment or Butter better or worse scented one than the other. For if any one shall fay, that it feems the one to one, and the other to another, he will, before he is aware, affirm, that they are both the one and the And as for these Symmetries and Proportion other. of the Pores or little Passages in the Organs of the Senses, about which they talk so much, and those dif ferent Mixtures of Seeds, which, they fay, being de spers'd

fpers moy r'ent this, pacifi lies, 1 fuch jection confo more other, henfio Object nicetif furate nately colour' their o as they they all this co **Founta** pronous nor to and the one Qu other, which b one than every fer of Quali forts of Rules ar gone, if and fimp many.

See no bate Epic Banquet ask'd, Do Some one

iis

re

110-

Vij-

the

ent

el-

as

ing

nes,

hat

ean-

sub-

than

nagi-

f of

d the

civ'd

lower

en, u-

nd o-

ter to

a cer-

D.10.

, they

as it

rfume,

one is

proba-

r fwcet

ne than

mis the

, before

and the

portion

of the

rose dif

eing de

spers'd

fpers'd through all Savours, Odours, and Colours, move the Senfes of different Persons to perceive diffevent Qualities, do they not manifestly drive them to this, that Things are no more one than another? For to pacifie those, who think the Sense is deceived, and lies, because they see contrary Events and Passions in fuch as use the same Objects, and to solve this Objection, they teach, that all Things being mix'd and confounded together, and ver one nevertheless being more fuitable and fitting to one, and another to another, there is not made a Contract and Comprohension of one and the same Quality, nor does the Object equally move all with its Parts; but every one meeting only those, to which it has its Sense commensurate and proportion'd, they are to blaine so obstinately to inlift, that a Thing is either colour'd or not colour'd, white, or not white, thinking to establish their own Senses by destroying those of others; whereas they ought neither to combat the Senses, because they all touch some Quality, each one drawing from this confus'd Mixture, as from a living and large Fountain, what is suitable and convenient; nor to pronounce of the whole, by touching only the Parts, nor to think that all ought to be affected after one and the same Manner, seeing that one is affected by one Quality and Faculty of it, and another by another. Are we then to feek who those Men are, which bring in this Opinion, that Things are not more one than another? Or are those they, who hold, that every sensible Thing is a Mixture, compos'd of all forts of Qualities, like a Wind-Instrument, fitted for all forts of Tunes? Now they confess, that all their Rules are loft, and their Faculty of judging quite sone, if they admit any sensible Object that is pure and fimple, and do not make each one Thing to be many.

See now to this Purpose, what Discourse and Debate Epicurus makes Polyenus to have with him in his Banquet concerning the Heat of Wine: For when he ask'd, Do you, Ob Epicurus, say, that Wine does not beat? Some one answer'd,: 'Tis not universally to be affirm'd,

0 3

that

that Wine beats. And a little after : For Wine feems not to be universally an Heater; but such a Quantity may be faid to beat such a Person. And again subjoyning the Cause, to wit, the Compressions and Disseminations of the Atoms, and having alledg'd their Commixtures and Conjunctions with others, when the Wine comes to be mingled in the Body, he adds this Conclusion: 'Tis not univerfally to be said, that Wine is endu'd with a Faculty of Heating; but that such a Quantity may heat such a Nature, and fo dispos'd; but that such a Quantity to such a Nature is cooling. For in such a Mass there are some Natures and Complexions, of which Cold might be composed, as if it were necessary, that being joyn'd with others, they should yield a refrigerative Vertue. Wherefore some are deceiv'd, who fay, that Wine is universally an Heater; and others, that tis univerfally a Cooler. He then who fays, that many are deceiv'd and err, in holding that which is hot, to be Heating, and that which is cold, to be cooling, is himself in an Error, if he does not perceive it to sollow from his Affertion, that one Thing is not more fuch He farther adds afterwards, that oftenaban another. times Wine entring into a Body, brings with it this ther neither a calefying nor refrigerating Vertue, but, the Mass of the Body being agitated and disturb'd, and a Transposition made of the Parts, the Heat-effeeting Atoms, being affembled together, do by their Multitude cause an Heat and Inflammation in the Body; and sometimes on the contrary dis-assembling themselves cause a Refrigeration.

But it is yet moreover wholly evident, that he has proceeded fo far, as to fay, that of all those Things, which are call'd and esteem'd Bitter, Sweet, Purging, Dormitive, and Luminous, not any one of them has an entire and perfect Quality to produce such Essects, nor to do, rather than to suffer, when they are in the Bodies, but are there susceptible of various Temperatures and Differences. For Epicurus himself, affirming, that Colours are not connatural to the Body, but are engendred there according to certain Situations and Positions with Respect to the Sight of Man, says: For this Reason the Body is no more colourd, then

than thus not the e dark Color their we at we b fay, Non gard liker and Qua thof fuch alfo befp. whic

> Bi himí

not re

No is prehimate that fame Reaft image how ly aftences and

Demac

ber in

than destitute of Colour. And a little above he writes thus Word for Word : But without this Part, I know not bow a Man may fay, that those Bodies, which are in the dark, have Colour; altho' very often, an Air equally dark being spread about them, some distinguish Diversities of Colours, others perceive them not through the Weakness of their Sight: And moreover going into a dark House or Room, we at our first Entrance see no Difference of Colour, but, after we have flay'd there a while, we do. Wherefore we are to fay, that every Body is not more colour'd, than not colour'd. Now, if Colour is a Relative, and has its Being in regard to something else, so also then is White, and so likewise Blue; and if Colours are so, so also are sweet and bitter: So that it may truly be assirm'd of every Quality, that it is not rather fuch than fuch: For to those who are in such manner dispos'd, they will be fuch; but to those, who are not so dispos'd, they will also not be such. Colotes therefore has bedash'd and bespatter'd himself and his Master with that Dirt, in which he fays those lye who maintain that Things are not rather such than such.

But is it in this alone, that this excellent Man shews

himself

not

aid

fe,

he nd

be

Tis

elty

Na-

Na-

ires fit

reld

mbo

that

any

to , 15

fol-

Such

ten-

thi-

but,

b'd,

t-ef-

heir the

ling

has

ings,

ging,

has ects,

e in

Cem-

, at-

Bo-

n Si-

t of

our d,

than

To others a I byfician, whilft himfelf Is full of Ulcers? -

No indeed; but yet much farther in his second Reprehension he, without any way minding it, drives Epicurus and Democritus out of this Life. For he affirms Democritus to have faid, that the Atoms are to the Senses Colour by a certain Law, or Ordinance, that they are by the same Law Sweetness, and by the same Law Concretion: And that he who uses this Reason, and persists in this Opinion, cannot himself imagine whether he is living or dead. I know not how to contradict this Discourse; butthis I can boldly affirm, that this is as inseparable from the Sentences and Doctrines of Epicurus, as, they fay, Figure and Weight are from Atoms. For what is it that Democritus fays? That there are Substances, in Num. ber infinite, called Atoms, because they cannot be di-

0.4

vided,

rided, yet odifferent, without any Quality, which move, being difpers'd bere and there, in the infinite Voidness, and that when they approach one another, or meet and are conjoin'd that of fuch Maffes dthus heap'il Cogether, one appears Water anothern Fire another a Plant, another a Man; and that all thefe ave Atoms still, eall'd by him Ideas or Forms, and that there is nothing elfe: For there can be no Generation; and of those Things which are, not any one can become Nothing : Because, these Atoms are so firm, that they can neither be chang'd, alter, nor fuffer. Wherefore there cannor be made Colour of those Things which are without Colour, nor Nature or Soul of those Things which are without Quality and impossible. Democritus then is to be blam'd, not for confeshing those Things that happen upon his Principles, but for supposing Principles, upon which fuch Things happen. For he should not have suppos'd immutable Principles; or having suppos'd them, not have feen, that the Generation of all Quality is taken away; but having feen the Abfurdity, to deny it is most impudent. But Epicurus says, that he supposes the same Principles with Democritus, but that he fays not, that Colour, sweet, white, and other Qualities, are by Law and Ordinance. If therefore not to fay is this, does he not confess, that he does some thing of what he is wont to do? For it is as when taking away Divine Providence, le nevertheless lass, that he leaves Piety and Devotion towards the Gods; and when choosing Friendship for the fake of Pleas fure, that he luffers most grievous Pains for his Friends; and supposing the Universe to be infinite, that he nevertheless takes not away High and Low But it is \*\*\* Indeed having taken the Cup, one may drink what he pleafes, and return the reft. But if Reasoning one ought chiefly to remember this wife Apophthegm, That of Principles, which are not no ceffary, the Ends and Consequences are necessary It was not then necessary for him to suppose, or, to fay better, to steal from Democritus, that Atoms are the Principles of the Universe; but having suppos'4

this felf ireal trou have to o ther. when how Heat their chat i Weren the or becaus Plato, which Stone, fimple atelyic every 7 that is, when t Dry wi Solid w as are fi Change one Te being al and Gen with the because ther Ac Brickens or mak

not fo p

that as th

again afu

Bnt Col

and unle

breathing

Against Colotes the Epicurean.

lich

nite

ier,

hus

ire

hese

that

era

one.

e fo

nor

r of

ality

not

his

fup-

them,

deny e sup-

nat he

Qua-

re not

fome-

when

s 125%

Gods;

f Pleas

for his

nfinita

d Low

ne may

But 11

is wife

not ne-

ecessary.

, or, 10

oms are

Suppos'd

321

this Doctrine, and having pleas'd and glorify'd himfelf in the first probable and specious Appearances of its homento afterwards also fwallow that which is troublefome in it, or must shew how Bodies which have not any Quality, can bring all fores of Qualities to others only by their Meetings and joyning together. As to take that which comes next to Hand, whence does that which we call Heat proceed, and how is it engendred in the Atoms, if they neither had Heat, when they came, nor are become hot, after thur being joyn'd together? For the one prefuppofes, that they had fome Quality, and the other that they were fit to receive it! And you affirm, that neither the one nor the other must be faid to agree to Atoms, because they are incorruptible. How then? Do not Plato, Aristotle, and Xenocrates produce Gold from that which is not Gold, and Stone from that which is not Stone, and many other Things from the four first simple Bodies? Yes indeed; but with those Bodies immediately concur also the Principles for the Generation of every Thing, bringing with them great Contributions, that is, the first Qualities which are in them; then, when they come to affemble and joyn in one, the Dry with the Moist, the Cold with the Hot, and the solid with the Soft, that is, active Bodies with fuch as are fit to suffer and receive every Alteration and Change, then is Generation wrought by passing from one Temperature to another. Whereas the Atom, being alone, is depriv'd and destitute of all Quality and Generative Faculty, and when it comes to meet with the others, it can make only a Noise and Sound, because of its Hardness and Firmness, and not any other Aceident H For they always strike and are Brickens not being able by this Means to compose or make an Animal, a Soul, or a Nature, nay, not so much as a Mass or Heap of themselves: For that as they beat upon one another, fo they fly back Endst and Confequences an rebnula niege

But Colotes, as if he were speaking to some ignorant and unletter'd King, again attacks Empedocles for breathing forth these Veetes:

0 5

1'20

I've one thing more to say: 'Mongst Mortals there
No Nature is, nor that grim thing, Men fear
So much, call'd Death: There only happens first
A Mixture, and mixt Things asunder burst
Again, when them Distunion does befal:
And this is that which Men do Natural call.

For my Part, I do not fee how this is repugnant and contrary to Life or Living, especially amongst those who hold, that there is no Generation of that which is not, nor Corruption of that which is; but that the Assembling and Union of the Things which are, is call'd Generation, and their Dissolution and Disunion nam'd Corruption and Death. For that he took Nature for Generation, and that this is his Meaning, he has himself declar'd, when he oppos'd Nature to Death: And, if they neither live, nor can live, who place Generation in Union, and Death in Distunion, What else do these Epicureans? Yet Empedocles, gluing, as it were, and conjoining the Elements together by Heats, Softnesses and Humidities, gives them in som fort a Mixtion and Unitive Composition; but thest Men who hunt and drive together the Atoms, which they affirm to be immutable and impassible, compost nothing proceeding from them, but indeed make ma my and continual Percussious of them.

For the Interlacement, hindring the Diffolution, more and more augments the Collision and Concuftion; so that there is neither Mixtion, nor Adhasis and Conglutination; but only a Combustion and Combat, which according to them, is call'd Generation. And if the Atoms do now recoil by reason the Shock they have given, and then return again, after the Blow is past, they are above double the time absent from one another, without either touching approaching, so as nothing can be made of them, not even so much as a Body without a Soul. But as su Sense, Soul, Understanding and Prudence, there is not any Man who can in the least conceive or imagine, how tis possible they should be made in a Voidness and Atoms, which neither when separate and apart, have

they feen rati but cord awa fupp fuch corp adm even and S as th feigni take born, tion; the f Voices When Words felves i ing afte For me of otber Friend is none felf, by elfe, bu use of by flew Marchp but the Women fays, th

deny the

that Syr

tions, af

nions;

any

any Quality; nor any Passion or Alteration when they are affembled and joyn'd together, especially feeing this their Meeting together is not an Incorporation, or Congress, making a Mixture, or Coalition, but rather Percussions and Repercussions: fo that according to the Doctrine of these People, Life is taken away, and the Being of an Animal deny'd, fince they suppose Principles void, impassible and indivisible, and fuch as cannot admit or receive any Mixture or Incorporation whatever. How then is it, that they admit and allow Nature, Soul and living Creature; even in the same Manner as they do an Oath, Prayer, and Sacrifice, and the Adoration of the Gods! Thus as they adore by Word and Mouth, only naming and feigning that, which by their Principles they totally take away, and aboliff; so they call that which is born, Nature; and that which is engendred, Generation; as those, who ordinarily call the Wood, it felf, the framing and fashioning of the Wood and the Voices that accord and found together, Symphony. Whence then came it into his Mind to object these Words against Empedocles. Wby, fays he, do we tire our selves in taking such care of our selves, in desiring and longing after certain Things, and Shunning and avoiding others? For we neither are our filves, nor do we live by making ufe of others. But be of good Cheer, my dear and sweet Friend Colotarion, may one perhaps fay to him, there is none who hinders you from taking Care of your felf, by teaching that the Nature of colotes is nothing else, but colotes himself; or that forbids you to make use of Things (now Things with you are Pleasures) by shewing, that there is not the Nature of Tarts and Marchpanes of sweet Odors, or Venereal Delights; but there are Tarts and Marchpanes, Perfumes and Women. For neither does the Grammarian, who fays, that the Strength of Hercules is Hercules himself, deny the Being of Hercules; nor do those, who say, that Symphonies and Opinions are but bare Prolations, affirm, that there are neither Sounds nor Opinions; fince also there are some, who, taking away

and those hich

re, is union a Na-

who union sluing

her by n fome t these

which ompose ke ma

Concub dhashon ion and Generareason of

gain, all the time ching of

hem, no But as for ere is no

igine, hor eas and o part, have the Soul and Prindencesado not yet feem to take away with bull wing, or being prindently on call this Compoundently

And when Epidurus fayer that the Nature of things are Bodies and their Place do we to comprehend him. as if he means, that Nature were fomething elfe than the Things which are goras if he infinuated that it is the Things themselves which are, and nothing elie? As, to wit he is wont to call Voidness it felf the Nature of Voidness; and the Universe by Jupiter, the Nature of the Universe. And if any one should thus question him; What fayst thou, Epicurus, that this is Voidness, and that the Nature of Voidness? No by Jupiter. would be answer: But this Communication of Names, one for another, is it in use by Law and Custom, or is it not? I grant it is. Now what has Empedocles done elfe, but raught, that Nature is nothing else, saye that which is born, and Death no other Thing but that which dies? But as the Poets very often, forming as it were an Image, say thus in figurative Language;

Strife, Tumult, Noise, plac'd by some angry God, Mischief and Malice there had their abode;

Things that are contracted together and dissolv'd. But so far has he been from stirring, and taking away that which is, or contradicting that which evidently appears, that he casts not so much as one single Word out of the accustom'd Use; but taking away all signative Fraud that might hurt or endamage Things, is again restor'd the ordinary and useful Signification to Words in these Verses:

When from mix'd Elements we sometimes see A Man produc'd, sometimes a Beast, a Tree, or Bird, this Birth and Geniture we name; But Death, when this so well compatted Frame And Junture is dissolv'd.

And yet I my self say, that Colores, tho' he alledge these Verses, did not understand, that Empedocles too not away Men, Beasts, Trees, or Birds, which he firm'd to be compos'd of the Elements mix'd together

and
who
Diff
he co
pref
cles
flur
cing
faid
that

For to the General Tuption of the Contraction of th

Fo

7%

foolis Verse Empea

Adi by (W The The

For th

mies t

who or that altoge to his ed. B to have Death, and to be a

leave t

O Colot

201

and that by teathing how much they are deceived, who call this Composition Nature and Life; and this Dissolution unhappy Destruction and miserable Death, he did not abrogate the using of the constantly Expressions in this Respect. And to me indeed Empideble steems not to have aim'd in this Place at the disturbing the common manner of using and pronouncing these Words; but that he really, as it has been said, had a Controverse about Generation from things that have no Being, which some call Nature, Which he manifestly shows by these Verses;

Those, who so filly are, as to esteem

Those, who so filly are, as to esteem

That what ne'er was, may now engendred be,

And that what is, may perish utterly.

For these are the Words of one, who cries loud enough to those which have Ears, that he takes not away Generation, but Procreation from nothing, nor Corruption, but total Destruction, that is, Reduction to nothing. For to him, who would not so savagely and soolishly, but more gently calumniate, the following Verses might give a colourable Occasion of charging Empedocles with the contrary, when he says;

No prudent Man can e'er into his Mind
Admit, that, whilst Men living here on Earth,
(Which only Life they call) both Fortunes find.
They Being have; but that before the Birth
They nothing were, nor shall be, when once dead.

For these are not the Expressions of a Man, who denies those that are born, to be, but rather of him, who holds those to be that are not yet born, or that are already dead. And Colotes also does not altogether accuse him of this, but says, that according to his Opinion, we shall never be sick, never wounded. But how is it possible, that he, who affirms Men to have Being both before their Life, and after their Death, and during their Life to sind both Fortunes, or to be accompany'd both by Good and Evil, should not leave them the Power to suffer? Who then are they, O Colotes, that are endu'd with this Privilege, never

e alledgi ocles took ich heal I together

VAY

ings

im.

than

at it

elle?

Na-

the

thus

bis is

piter,

5, one

ot? I

which

which

t were

tion to

d. But

ay that

tly ap

e Word

all figu-

ings, h

ation w

to be wounded, never to be fick? Even you your selves, who are compos'd of Atoms and Voidness, neither of which, you fay, has any Senfe. Now there is no great Hurt in this, but the worst is, You have nothing left, that can cause you Pleasure, seeing an Atom is not capable to receive those Things which are to effect it, and Voidness cannor be affected by them,

But because Colotes would, immediately after Democrisus, feem to enter and bury Parmenides, and I have pass'd over, and a little postpon'd his Defence, to bring in between them that of Empedocles, as feeming to be more coherent and consequent to the first Reprehensions, let us now return to Parmenides. then does Colotes accuse of having broach'd and set abroad certain shameful and villainous Sophistries; and yet by these his Sophisms he has neither rendred Friendship less honourable, nor Voluptuousness or the Defire of Pleasures more audacious and unbridled. He has not taken from Honesty its attractive Property, or its being venerable or recommendable of it felf; nor has he disturb'd the Opinions we ought to have of the Gods. And I do not see, how by his saying, that All [or the Universe] is one, he hinders or obstructs our Living. For when Epicurus himself says, that All is infinite, that 'tis neither engendred nor perishable, that it can neither increase nor be diminish'd, he speaks of the Universe, as of one only Thing. And having in the Beginning of his Treatile concerning this Matter, faid, that the Nature of those Things which have Being, consists of those small indivisible Bodies, which he calls Atoms; and of Voidness, he makes a Division as it were of one Thing into two Parts; one of which has in Reality no Subfiftence, being, as you your felves term it, impalpable, void, and incorporeal; fo that by this Means, even with you also, All comes to be one, unless you desire in speaking of Voidness, to use Words empty and void of Sense, and to combat the Ancients, as if you were fighting a gainst a Shadow.

But these Atomical Bodies, you will say, are at cording to the Opinion of Epicurus, infinite in Num

ratio to w the diffe for i ted. Wate Colote Eurot Worl Dark. all T has w Moon of Ma Phyfic and n the pr diftin thers, Natur anothe is Op ways 1 feveral and In after ( Intelligi

ber,

of t

as himi in its B

Here pression Words, takes av or That

<sup>\*</sup> For

ber, and every Thing which appears to us, is compos'd of them. See now therefore, what Principles of Generation you suppose Infinity and Voidness; one of which, to wit, Voidness, is unactive, impassible and incorporeal; the other, to wit, Infinity, is diforderly, unreasonable, disfolying and confounding it felf, because it cannot for its Multirude, be contain'd, circumferib'd, or limited. But Parmenides has neither taken away Fire, nor Water, nor Rocks and Precipices, nor yet Cities, as colotes fays, which are built and inhabited as well in Europe as in Afia; fince he has both made \* Jupiter the World, and mixing the Elements, to wit, Light and Dark, does of them and by them compose and finish all Things that are to be feen in the World. For he has written very largely of the Earth, Heaven, Sun, Moon, and Stars, and has spoken of the Generation of Man, and being, as he was, an ancient Author in Physiology, and one who in Writing deliver'd his own, and not anothers Doctrine, he has pass'd over none of the principal Things in Nature, of which he has not distinctly treated. Moreover he, first before all others, even before Socrates himself, understood, that in Nature there is one Part subject to Opinion, and another subject to Intelligence. As for that which is Opinable, or subject to Opinion, it is always unconstant, wandring, and carry'd away with feveral Passions and Changes, liable to Diminution and Increase, and to be variously dispos'd, not always after one Manner, nor to the fame. But as to the Intelligible Part, it is quite of another kind,

Constant, entire, and still ingenerable,

as himself fays, always like to it self, and perdurable

in its Being.

Dur

eis,

ere

ave

an

em.

mo-

ave, to

aing

Re-

Him

et a-

and

dred

r the

dled.

oper-

felf;

have

lying,

r ob-

d nor dimi-

only

reatile

thof

indi-

oidness,

to two

d, and

you al-

peaking

ife, and

ting a.

are at

bes

Here Colotes, Sycophant-like, catching at his Expressions, and drawing the Discourse from Things to Words, statly affirms, that Parmenides in one Word takes away and subverts all Things by supposing Ens, or That which is, to be One. But, on the contrary, he

For Sidnoruov I read Sia noquivo

takes away neither the one nor the other Part of Nature; but rendring to each of them what belongs to it, and is convenient for it, places the Intelligible in the Idea of one, and of That which is, calling it Ens. or That which is, because it is Eternal and Incorruptible; and one, because it is always like it self, and admits no Diversity. And as for that Part which is Scussble, he places it in the Rank of Uncertain, Disorderly, and always Moving: Of which two Parts, we may see the distinct Judgment in the Soul:

One certain Truth and sincere Knowledge is,

as regarding that which is intelligible, and always allike and of the fame fort.

The other does on Mens Opinions rest,
Which breed no true Belief within our Breast?

Because it is conversant in Things, which receive all forts of Changes, Passions and Inequalities. Now how he could have left Sense and Opinion, if he had not also left Senfible and Opinable, 'tis impossible for any Man to fay. But because to That which truly is, it appertains to continue in its Being, and because sensible Things fometimes are, fometimes are not, continually passing from one Being to another, and perpetually changing their State, he thought they requir'd some other Name than that of Entia, or Things, which always are. This Speech therefore concerning Ens; or That which is that it should be but one, is not to take away the Plurality of Senfible Things, but to they how they differ from that which is Intelligible. Which Difference Plato in his Treatife of Ideas more fully declaring, has thereby afforded Colotes an Opportunity of Cavilling; and therefore it feems not unreasonable to me to take next into our Confideration, as it were all in a Train, what he has also said against him.

But first let us contemplate a little the Diligence, together with the manifold and profound Knowledge of this our Philosopher, who says, that Aristotle, Xenorates, Theophrassus, and all the Peripatetics have sollow'd these Doctrines of Plato. For in what Corner of

To Take

ofeth writte tions lighter Hands Soul, no the Zo that o Dickar they a pugnar Points the ver grees n pinions tion, In fine that w cording

Now Flato, and alle in his E logues, 1 phically having valuing lowing that ha Persons he floui imagin' and refu with his of Ignor in fayin him, an

ning, a

terward

<sup>\*</sup> For

r

0

10

ne

2-

all!

OW.

lfo

lan

erible

ally

ally

ome al-

OT ake

hew hich

de

y of

e to e all

ence,

edge

Keno: fol-

omer 20 of the uninhabitable Worldus have you, O colotes, written wour Book, what, composing all these Accusati tions languing faches Personages, 1 your never! Have lighted upon them Works nor have taken into your Handsiche Books of Aristorie concerning Heaven and the Soul, now those of Theophrassus against the Natural As not the Zoroastres of Heraclitus, not his Books of Hell. nor that of Natural Doubts and Difficulties, nor the Book of Dicearchus concerning the Soul; in all which Books they are in the highest Degree contradictory and repugnant to Plato about the principal and greatest Points of Natural Philosophy? Nay, Strato himself, the very Head and Prince of the other Peripatetics, agrees not in many Things with Aristotle, and holds Opinions altogether contrary to Plate, concerning Motion, the Understanding, the Soul and Generation. In fine, he says, that the World is not an Animal, and that what is according to Nature follows what is according to Fortune; for that Chance gave the Beginning, and so every one of the Natural Effects was afterwards finish'd discourse entry about the singlest

Now as to the Ideas, for which he quarrels with Flato, Aristotle, by moving this Matter at every turn, and alledging all Manner of Doubts concerning them, in his Ethics, in his Fhysics, and in his Exoterical Dialogues, scems to some rather obstinately, than philosophically, to have disputed against these Doctrines, as having propos'd to himfelf the debasing and undervaluing of Plato's Philosophy; so far he was from following it. What an impudent Rashness then is this, that having neither feen nor understood what these Persons have written, and what were their Opinions, he should go and devise such Things as they never imagin'd; and perfwading himself that he reprehends and refutes others, he should produce a Proof written with his own Hand; arguing and convincing himfelf of Ignorance, Licentiousness, and shameful Impudence, in faying, that those who contradict Plato, agree with him, and that those who oppose him, follow him?

For Eyegosy I read Eyegoss

Plato, says he, writes, that Horses are in vain by usesteem'd Horses, and likewise Men. And in which of Plato's Commentaries has he found this hidden? For as to us we read in all his Books, that Horses are Horses, that Men are Men, and that Fire is by him esteem'd Fire, because he holds, that every one of these Things is sensible and subject to Opinion. But this fine Fellow Colotes, in whom there is not the least Grain of Philosophy, apprehends it to be one and the same Thing, to say, Man is not, and Man is a Not

Ens, or That, which has no Being.

Now to Plato there feems to be a wonderful great Difference between Not to be at all, and to be a No Ens, or That which has no Being; because the first imports an Annihilation and Abolishment of all Substance; and the other shews the Diversity there is between that which is participated, and that which participates. Which Diversity those who are come after, have only diftinguish'd into the Difference of Genus, and Species, and certain, common, and proper Qualities or Accidents, as they are call'd, but ascended no higher, falling into more logical Doubts and Difficulties. Now there is the same Proportion between that which is participated, and that which participates, as there is between the Caufe and the Matter, the Original and the Image, the Faculty and the Palfion. Wherein that which is by it felf, and always the same, principally differs from that which is by another, and never in one and the same Manner; because the one never was, nor ever shall be non- xistent, and is therefore totally and effentially an Ers, or 1 Thing that has Being; but the other has not that very Being which it has not of it felf, but happens to take and participate from another, firm and constant, but goes out of it by its Imbecillity, the Matter always gir ding and fliding about the Form, and receiving feve ral Paffions and Changes towards the Image of the Substance, so that it is continually moving and sa king. As therefore he who fays, that the Image of Plato is not Plato, takes not away the Sense and Substance of the Image, but shews the Difference of that which

which i Regard ture, Us one of t mon Su fords Si he, who

take aw the Mo affirm, tradict dy, Ani his Opi by Par they ar munica Senfible, he take wrough follow l more f because fuffer : Differen thefe E entia, o befalls those g ing; fi the wh compris fay, ar tually Things

whethe this Di y us

ch of

For

es are

him

rie of

But leaft

d the

a Non

great

a Non

f im-

Sub-

there

which

come

ace of

roper

ended

Dif.

t w cen

rtici-

latter,

e Paf-

lways

is by

; he-

iftent,

or a

very

o take

t, but

ysgli-

feve

of the

d sha-

age of

Sub.

f that, which which is something of it self, from that, which is in Regard of it: So neither do they take away the Nature, Use, or Sense of Men, who affirm, that every one of us is by participating the Idea of a certain common Substance, become the Image of that, which affords Similitude to our Generation. For neither does he, who says, that a red-hot Iron is not Fire, or the Moon the Sun, but, as Parmenides has it,

A Torch which round the Earth ly Night Does bear about a borrow'd Light.

take away therefore the Use of Iron, or the Nature of the Moon. But if he should deny it to be a Body, or affirm, that it is not illuminated, he would then contradict the Senses, as one who admitted neither Body, Animal, Generation nor Sense. But he who by his Opinion imagines, that these Things subsist only by Participation, and how far remote and diffant they are from that, which always is, and which communicates to them their Being, does not reject the Senfible, but affirms that the Intelligible is; nor does he take away and abolish the Passions, which are wrought, and appear in us; but shews to those who follow him, that there are other Things, firmer and more stable than these in Respect of their Essence, because they are neither engendred, nor perish, nor fuffer any Thing; and, more purely touching the Difference, teaches to express it by the Names, calling these Entia, or Things that have Being; and those Fientia, or Things engendred. And the same also usually befalls the Moderns; for they deprive many, and those great Things, of the Appellation of Ens or Being; such as are Voidness, Time, Place, and simply the whole entire Genus of Things spoken, in which are compris'd all Things true. For these Things, they fay, are not Entia, but fomethings, and they perpetually make use of them in their Philosophy, as of Things having Subfiftence and Existence.

But I would willingly ask this our Fault-finder, whether themselves do not in their Affairs perceive this Difference, by which some Things are permanent and immutable in their Substances, as they say of their Atoms, that they are at all Times and continu. ally after one and the same manner, because of their Impassibility and Hardness; but that the Things compounded of them, are fluxible, changeable, breeding and perishing forasmuch as infinite Images are always departing and going from them; and infinite others, as 'tis probable, repair to them from the ambient Air, filling up what was diminish'd from the Mass, which is much divertify'd and transvasated, a it were, by this Change, fince those Atoms which are in the very Bottom of the faid Mass; can never cease stirring and reciprocally beating upon one another, a they themselves affirm. There is then in Things such a Diverfity of Substance. But Epicurus is in this wifer and more learned than Plato, that he calls them all equally Entia, or Things that have Being, to wit, the impalpable Voidness, the folid and refifting Body, the Principles, and the Things compos'd of them; and yet thinks, that the Eternal does not so much as participate of the common Substance with that which is generated, the Immortal with the Corruptible, and the Natures that are impassible, perdurable, unchangeable, and can never fall from their Being, with those, which have their Essence in suffering and changing, and can never continue in one and the same State. But though Plato had with all the Justness imaginable deferv'd to have been condemn'd for having offended in this, yet should he have been sentenc'd by their Gentlemen, who speak more elegantly and correctly, only as having confounded the Terms, and us'd improper Expressions; and not as having taken away the things, and driven Life from us, because he name them Fientia, or Things engendred, and not Entia, of Things that have Being, as their Men do.

But because we have past over Socrates, who should have come next after Parmenides, we must now turn back our Discourse to him. Him therefore has colotes begun at the very first to remove, as the common Proverb has it, from the sacred Line, and having mention'd

racle, w lays thus cause it is overpass i thers, is ting; an referve t and mof of Themis quit the barbarou alfo wer Greece, 1 ples, Sac the Fyth. Delphos c Vine Zea clar'd V what Na your Ap which y exhorts thus has my Part to vain a Hopes of to Timare Thing, n fictions, elevating Ceremonie himself, courling and emb ing in i pere then ceeding n

your felf

Ibose Gel

who adox

mention'

mention'd how Charephon brought from Delphos an Oracle, well known to us all concerning Socrates, he Lays thus; Nom as to this Narration of Charephon's. cause it is odious, full of Untruth, and sophistical, we will overpass it. Flato then, that we may say nothing of others, is also odious, who has committed it to Writing; and the Lacedamonians are yet more odious, who referve that of Lycurgus amongst their most ancient and most authentick Inscriptions. The Oracle also of Themistocles, by which he perswaded the Athenians to quit their Town, and in a Naval Fight defeated the barbarous Xerexes, was a sophistical Fiction. Odious also were all the ancient Legislators and Founders of Greece, who establish'd the most part of their Temples, Sacrifices and foloma Festivals by the Answer of the Fythian Oracle. But if the Oracle brought from Delphos concerning Socrates, a Man ravish'd with a divine Zeal to Vertue, by which he is stil'd and declar'd Wife, is odious, fictitious and fophistical, by what Name shall we call your Cries, Noises and Shouts, your Applauses, Adorations and Canonizations, with which you extol and celebrate him, who incites and exhorts you to frequent and continual Pleasures? For thus has he written in his Epistle to Anaxarchus: my Part incite and call you to continual Pleasures, and not to vain and empty Vertues, which have nothing but turbulent Hopes of uncertain Fruits. And yet Metrodorus, writing to Timarchus, Lays, Let us do some extraordinarily excellent Thing, not suffering our selves to be plung'd in reciprocal Affictions, but retiring from this low, and terreffrial Life, and elevating our felves to the truly boly and divinely reveal d Ceremonies and Mysteries of Epicurus. And even Colotes himself, hearing one Day Epicurus, as he was difcourling of natural Things, fell fuddenly at his Feet, and embrac'd his Knees, as Epicurus himfelf, glorying in it, thus writes; For as if you had ador'd what we vere then faying, you were suddenly taken with a Defire, proceeding not from any natural Cause, to come to us, prostrate your felf on the Ground, embrace our Knees, and use all bose Gestures to us, which are ordinarily practis'd by those sho adore and pray to the Gods: So that you made us also, fays

of nu-

ing,

e onbithe

are cale

r, as

vifer ell e-

the and

parch is

unwith

nang-State

nable ended

these ectly,

y the

nam'd tia, or

hould turn Colo-

n mon

ion'd

fays he, reciprocally fantifie and adore you. Those, by Jupiter, well deserve to be pardon'd, who say, they would willingly give any Money for a Picture, in which should be presented to the Life this fine Story of one, lying proftrate at the Knees, and embracing the Legs of another, who mutually again adores him, and makes his devout Prayers to him. Nevertheless this devout Service, how well foever it was order'd and compos'd by Colotes, received not the condign Fruit he expected; for he was not order'd and compos'd by Colotes, receiv'd not the condign Fruit he expected: For he was not declar'd wife; but it was only faid to him: Go thy ways, and walk immortal, and under-Rand, that we also are in like Manner immortal. These Men, knowing well in their Consciences, that they have us'd fuch foolish Speeches, have had fuch Motions, and fuch Passions, dare nevertheless call others odious. And Colotes, truly having shewn us these fine First-fruits, and wife Positions touching the Natural Senses, That we eat Meat, and not Hay or Forage, and that when Rivers are deep and great, we pass them in Boats, but when shallow and easily fordable, on Foot, cries out, You use vain and arrogant Speeches, O Socrates: You fay one Thing to those who come to discourse with you, and practife another. Now I would fain know, what these vain and arrogant Speeches of Socrates were fince he ordinarily faid, that he knew nothing, that he was always learning, and that he went enquiring and fearthing after the Truth. But if, O colotes, you had happen'd on fuch Expressions of Socrates, as all those, which Epicurus writ to Idomeneus, Send me that the First-fruits for the Entertainment of our sacred Body, ! our self and for our Children: for so it comes upon med Speak: What more arrogant and infolent Words could you have us'd? And yet that Socrates spake otherwill than he liv'd, you have wonderful Proofs in his Guel at Delium, at Potidea, in his Behaviour during the Time of the thirty Tyrants, towards Archelaus, 10 wards the People of Athens, in his Poverty, and in Death. For are not these Things beseeming and at werable to the Doctrine of Socrates? They would in

deed, fliew, ving p led fur nies,

Colo stain'd againf Propos ought of any doratio of the Interro gry, he Robe a he is no a Robe these T they ar Wolves ded, th but doi him: t was the like Ma him. 1 appear ] Rules of nor yet that Ha Men use to have maginat well to from Ca Reason. the natur to cause: may appe

Senses in

Against Colotes the Epicurean.

deed, good Sir, have been indubitable Testimonies, to snew, that he acted otherwise than he taught, if having propos'd Pleasure for the End of Life, he had led such a Life as this. Thus much for the Calum-

nies, he has uttered against Socrates.

colotes besides perceives not, that he is himself sound stain'd with the same Crime of Impiety, he objects against Socrates. For this is one of the Sentences and Propositions of Epicurus, That none, but the wife Man, ought irrevocably and unchangeably to be perfwaded of any Thing. Since then Colotes, even after those Adorations he perform'd to Epicurus, became not one of the Sages, let him first make these Questions, and Interrogatories his own: How is it, that being hungry, he eats Meat and not Hay, and that he puts a Robe about his Body, and not about a Pillar, fince he is not indubitably perswaded, either that a Robe is a Robe, or that Meat is Meat? But if he not only does these Things, but also passes not over Rivers, when they are great and high, on Foot, and flies from Wolves and Serpents, not being irrevocably perfwaded, that any of these Things are such, as it seems, but doing every Thing according to what appears to him: the Opinion of Socrates concerning the Senses, was then no Obstacle to him, but that he might in like Manner make use of Things, as they appear'd to him. For neither did Bread appear Bread, nor Hay appear Hay to Colotes, because he had read those holy Rules of Epicurus, which came down from Heaven; nor yet did Socrates thro' his Vanity take a Fancy, that Hay was Bread, and Bread Hay: For these wise Men use better Opinions and Reasons than we. But to have Sense, and to receive an Impression in the Imagination of Things, as they appear, is common as well to the ignorant, as to the wife, as proceeding from Caufes, where there needs not the Discourse of Reason. And the Proposition which affirms, that the natural Senses are not perfect, nor certain enough to cause an entire Belief, hinders not, that every thing may appear to us; but leaving us to make use of our Senses in our Actions, according to that which appears.

hey , in tory

him, eless der'd adign

come ie exonly under-

These they

others fe fine

Vatural Forage, we pais ordable,

Speeches, discourse n know,

ng, that

otes, you

Body, for pon me to

rds could

nis Guell uring the belaus, to

and in his

would in deed

pears, permits us not so to give Credit to them, as if they were exactly true, and without Error: for 'tis sufficient, that in what is necessary and commodious for Use, there is nothing better. But as for the Science both of Knowledge and Perfection, which the Soul of a Philosopher desires to have concerning every Thing, the Senses have it not. But as to this, Colotes will farther give us Occasion to speak of it hereafter, for he brings this Objection against several others.

Furthermore, whereas he profusely derides and despifes Socrates for asking, what Man is, and in a youthful Bravery, as he terms it, affirming, that he was ignorant of it; 'tis manifest, that he himself, who scotts at it, never fo much as thought of this Matter; but Heraclitus on the contrary, as having done fome great and worthy Thing, faid, I have been feeking my felf. And of the Sentences that were written over the Gates of Apollo's Temple at Delphos, the most excellent and most divine seems to have been this; Know thy felf. And this it was which gave Socrates an Occasion and Beginning of doubting and enquiring into it, as Ari-Stotle fays in his Platonics. And yet this appears to Colotes ridiculous and fit to be scofft at; And I wonder that he derides not also his Master himself, who does as much, whenever he writes concerning the Substance of the Soul, and the Beginning of that confused Mass. For if that which is compounded of both, as they themselves hold, of the Body, to wit, and the Soul, is Man, he who fearches into the Nature of the Soul, consequently also searches into the Nature of Man, beginning from his chiefest Principle. Now that the Soul is very difficultly to be comprehended by Reafon, and altogether incomprehenfible by the exterior Senses, let us not learn from Socrates, who is a vainglorious and fophistical Disputer, but let us take it from these wise Men, who, having forg'd and fram'd the Substance of the Soul, as far as to her Faculties about the Flesh, by which she gives Heat, Softness and Strength to the Body, of somewhat hot, spiritual, and aerial, proceed not to that which is the principal, but give over faint and tir'd by the Way. For that, by

by w a Wo they, Quali Thins whilft not al as the be a li at the retir'd and th among ny one was no ing, wl though other ] fo neces tle to C odious, what C it is, th comies o Go to n Soul and king ufe c is not a one of us derstand, Soul and to conclud apart, but To dispos'd live ? But throw hi treat of t

vel.

monstrous

Common-

in Phedrus

ris

us

ci-

he

ry

tes

cr,

de-

rh-

igoffs

but

reat

felf.

and felf.

and

Ari-

Co-

does

ance

dals.

they

il, is Soul,

, be-

the

Rea-

erior

vain-

ke it

ulties

frneis

itual,

cipal,

that,

by which the judges, remembers, loves, hates, and in a Word, that which is prudent and rational, is, fay they, made afterwards of I know not what nameless Quality. Now we well know, that this nameless Thing is a Confession of their shameful Ignorance, whilft they pretend they cannot name what they are not able to understand or comprehend. But let this, as they fay, be pardon'd them: For it feems not to be a light and easy Matter, and which every one can at the first Attempt find out and attain to, but has retir'd it felf to the Bottom of some very remote Place, and there lies obscurely conceal'd: So that there is not amongst fo many Words and Terms, as are in Use, any one that can explain or shew it. Socrates therefore was not a Fool or Blockhead for feeking and fearching, what himself was; but they are rather to be thought shallow Coxcombs, who enquire after any other Thing before this, the Knowledge of which is so necessary and so hard to find. But granting a little to Colotes, that there is nothing fo vain, useless and odious, as the feeking into ones felf, let us ask him, what Confusion of human Life is in this, and how it is, that a Man cannot continue to live, when he comes once thus to reason and discourse in himself: Go to now, what am I? Am I a Composition, made up of Soul and Body, or rather a Soul, serving it self, and making uf of the Body, as an Horse-man, who using his Horse, is not a Subject composed of Horse and Man? Or is every one of us the principal Part of the Soul, by which we understand, discourse and att, and all the other Parts both of Soul and Body, only Organs and Utenfils of this Power? Or, to conclude, is there no proper Sulftance of the Soul at all apart, but only the Temperature and Complexion of the Body so dispos'd, that it has Force and Power to understand and live? But Socrates does not by their Questions overthrow humane Life, fince all Natural Philosophers treat of the same Matter, But those perhaps are the monstrous Questions and Enquiries, that trouble the Common-weal, and turn it upfide down, which are in Phedrus, where he fays, that every one ought to exanine and confider himfelf, whether he is a favage Vel. V. Beaft.

Beaft, more cautelous, outragious and furious, than ever was the Serpent Typhon; or on the contrary, an Animal more mild and gentle, partaking by Nature of a certain divine Portion, and such as is free from Pride. Now by these Discourses and Reasonings he overturns not the Life of Man, but drives from it Presumption and Arrogance, and those haughty and extravagant Opinions and Conceits he has of himself: For this is that Scrpent Typhon, which your Teacher and Master has made to be so great in you by his

warring against the Gods and divine Men.

Having done with Socrates and Plato, he next attacks Now as for those his true Doctrines and good Stilba. Discourses, by which he manag'd and govern'd himself, his Country, his Friends, and fuch Kings and Princes as lov'd him, and esteem'd him, he has not written a Word; nor yet what Prudence and Magnanimity was in his Heart, accompany'd with Meekness, Moderation and Modesty: But having made mention of one of those little Sentences, he was wont in Mirth and Railery to object against the Sophisters, he does, with out alledging any Reason against it, or solving the Subtilty of the Objection, stir up a terrible Tragedy against Stilpo, saying, That the Life of Man is sub verted by him, inafmuch as he affirms, that one Thing cannot be predicated of another. 'For how (fays h) ' shall we live, if we cannot stile a Man good, nor i Man a Captain, but must separately name a Man 4 a Man, Good Good, and a Captain a Captain; 100 a can fay ten thousand Horse-men, or a fortifi Town, but only call Horse-men Horse-men, and ten thousand ten thousand, and so of the reff Now what Man ever was there, that liv'd the work for this? Or who is there, that hearing this Discount does not immediately perceive and understand it be the Speech of a Man, who rallies gallantly, at proposes to others this Logical Question for the En cise of their Wits? 'Tis not, O Colotes, a great 28 dangerous Scandal to fay, that Man is not good that Horse-men are not ten Thousand; but to firm, that God is not God, as you and the reft

who ove Wat that oufr Whe pella Sacri whos ling ( for th Soterio neral go be + Phoj that to an Eri

fail in I
fitions
abolish
only wl
mean Ti
by which
pations,
you hold
the Mate
and of an
or Thing
ject, or the

ture of

vert hu

Now

<sup>\*</sup> The P
† The G
hies, fo call
in both.

Il These, break open to

<sup>\*</sup> Those th

n

C

n

ne

15

nd

If:

1er

his

acks

ood

ifelf,

inces

ten a

y was

dera-

f one

h and

with-

g the

ragedy

is fub

Thing

Cays he

, gor i

a Man

in; not

fortify

ien, and

ne reft!

the work

Discound

antly, and

the Ext

great and

ut to

ic rest

who will not confess, that there is a Jupiter presiding over Generation, or a Ceres giving Laws, or a Neptune watering the Plants. 'Tis this Separation of Names that is pernicious, and fills our Life with Audaciousness, and an Atheistical Contempt of the Gods When you pluck from the Gods the Names and Appellations that are ty'd to them, you abolish also the Sacrifices, Mysteries, Processions, and Feasts. whom shall we offer the Sacrifices preceding the Tilling of the Ground, called Protelia? To whom those for the obtaining of Health and Preservation, called Soteria? How shall we celebrate the Phosphoria or Funeral Rites, the Bacchanals, and the Ceremonies, that go before Marriage, if we admit neither \* Baccantes, + Phosphori, | Procress, nor \* Soteres? For this it is that touches the principal and greatest Points, being an Error in Things, and not in Words, in the Structure of Propositions, or Use of Terms.

Now if these are the Things that disturb and subvert human Life, who are there that more offend and sail in Language than you? For saying, that Propositions are the only Substance of Speech, you utterly abolish the Being of simple Words; and admitting only what is by Composition, you take away in the mean Time the Things particularly signify'd by them, by which are wrought Disciplines, Doctrines, Anticipations, Intelligences, Inclination and Assent, which you hold to be nothing at all. But as for Stilpo, thus the Matter stands; If of a Man we predicate Good, and of an Horse Running, he says, that the Predicate, or Thing predicated, is not the same with the Subject, or that, of which it is predicated; but that the essential Desinition of Man is one, and of Good ano-

<sup>\*</sup> The Priests of Bacchus.

<sup>†</sup> The Gods presiding over Funeral and Marriage Solemnities, so call'd from the bearing of Torches, which was usual in both.

Il These, that were invocated at the Beginning to plow and weak open the Ground.

<sup>\*</sup> Those that bad Care of Man's Safety and Preservation.

ther; and again, that to be an Horse, differs from to be Running: For being askt the Definition of the one and of the other, we do not give the same for them both; and that therefore those err, who predicate the one of the other. For if Good is the same with Man. and to run the same with an Horse, how is Good affirm'd also of Food and Medicine; and again, by Jupiter, To run, of a Lyon and a Dog? But if the Predicate is different, then we do not rightly fay that a Man is good, and an Horse runs. Now if Stilpo is in this Exorbitant, and grofly mistaken, not admitting any Copulation of fuch Things, as are in the Subject, or affirm'd of the Subject, with the Subject it felf; but holding that every one of them, if it is not absolutely one and the same Thing with that, to which it happens, or of which it is spoken, ought not to be spoken or affirm'd of it, no not even as an Accident; 'Tis nevertheless manifest, that he was only offended with fome Words, and oppos'd the usual and accustom'd Manner of Speaking, and not that he overthrew Man's Life, and turn'd his Affairs up-side down.

Colotes, then, having got rid of the old Philosophers, turns to those of his own Time, but without naming any of them; though he would have done better, either to have reprov'd by Name these Moderns, as he did the Antients, or else to have nam'd neither of them. But he who has so often employ'd his Pen against Socrates, Plato and Parmenides, evidently demonstrates, that 'tis thro' Cowardice, he dares not attack the Living, and not for any Modesty or Reverence, of which he shewed not the least Sign to those, who were far more excellent than these: But his Meaning is, as I suspect, to assault the cyrenaics first, and afterwards the Academics, who are Followers of Arcefile 18: For these were they who doubted of all Things! But those, placing the Passions and Imaginations in themselves, were of Opinion, that the Belief proceeding from them, is not sufficient for the affuring and affirming of Things; but, as if it were in the Siege of a Town, abandoning what is without, the have thut themselves up in the Passions, using this

Wo It i the fpea there come ly al to d of th Fact, that dark, fions But if ter, dark, testifi Honey Tree ; Wine; well b felf wi Error; rious in Things. who fro and dif perly to beginnin to learn Books ar where el very Dife Writings knows ag those who

moulded,

and anoth

pronounce

broken, c

tions, but

9

-

1-

in

ny

or

til

ely

ap-

ken

Tis

with

m'd

lan's

ohers,

ming

r, ei-

as he

ner of

en a.

cmon-

attack

verence

Ce, who

Acaning

and af-

Arcefila-

Things!

ations in

lief pro-

affuring

in the

ut, they

fing this

Word, It feems, and not afferting of Things without, It is. And therefore they cannot, as Colotes fays of them, live, or have the Ule of Things. And then speaking comically of them he adds: These deny that there is a Man, an Horse, a Wall; but say, that they bear come Walls, Horfes, Men. In which he first malicioufly abuses the Terms, as Calumniators are usually wont to do. For tho' these Things follow from the Sayings of the Cyrenaicks; yet he ought to have declar'd the Fact, as they themselves teach it : For they affirm, that Things then become fweet, bitter, lightfome, or dark, when each Thing has the Effect of these Passions in it felf, fo that it cannot be abstracted from it. But if Honey is faid to be sweet, an Olive-branch birter, Hail cold, Wine hot, and the Nocturnal Air dark, there are many Beasts, Things, and Men, that testifie the contrary: For some have an Aversion for Honey, others feed on the Branches of the Olive-Tree; fome are fcorch'd by Hail, others cool'd with Wine; and some whose Sight is dazled in the Sun, see well by Night. Wherefore Opinion, containing it self within these Passions, remains safe and free from Error; but when it goes forth, and attempts to be curious in judging and pronouncing concerning exterior Things, it often deceives it felf, and opposes others, who from the same Objects receive contrary Passions, and different Imaginations. And Colotes feems properly to resemble those young Children, who are but beginning to learn their Letters: for being accustom'd to learn them, where they fee them in their own Horn-Books and Primmers, when you fee 'em written any where else, they doubt and are troubled: So those very Discourses, which he praises and approves in the Writings of Epicurus, he neither understands, nor knows again, when they are spoken by others. those who say, that the Sense is truly inform'd and moulded, when there is presented one Image round, and another broken, but nevertheless permit us not to pronounce, that the Tower is round, and the Oar broken, confirm, that the Passions are their Imaginations, but they will not acknowledge, and confess, M'ord,

P 3

that the Things without are so affected. But as those fay not, that they are an Horse or Wall, but that indeed they are imprinted with the Figure of an Horie, or of a Wall: So also it is necessary to say, that the Sight is imprinted with a Figure round or triangular, with three unequal Sides, and not that the Tower is in that Manner triangular or round: For the Image, by which the Sight is affected, is broken; but the Oar whence that Image proceeds, is not broken. Since then there is a Difference between the Passions and the external Subject, the Belief must either remain in the Paffion, or else the Beginning, that is confirm'd by the Appearance, is reprov'd and convinc'd of Untruth. And whereas they cry out, and are offended about the Sense, because the cyrenaicks say not, that the Thing without is hot, but that the Passion of the Sense is fuch: Is it not the same, with what is said touching the Taste, when he says, that the Thing without is not sweet; but that some Passion and Motion about the Sense is such? And for him, who says, that he has receiv'd the Apprehension of an humant Form, but perceives not that it is a Man, whence his he taken Occasion so to say? Is it not from those, who affirm, that they receive an Imagination and Apprehension of a bow'd Figure and Form; but that the Sight pronounces not the Thing which was feen, to have been bowing or round, but that a certain Effigia of it was fuch? Yes, by Jupiter, will some one say; but I going near the Tower, or touching the Oat, will pronounce and affirm, that the one is ftrait, and the other has many Angles and Faces; but he, when he comes near it, will confess that it seems and appears fo to him, and no more. Yes certainly, good Sir, and more than this, when he fees and observes the Confequence, that every Imagination is equally worthy of Belief for it felf, and none for another; but that the are all in like Condition. But this your Opinion is quite loft, that all the Imaginations are true, and none false or to be disbeliev'd, if you think that thesh being near, ought to pronounce positively of that which is without; but those being far off, you credit

no the whe tha follo but twee it is mor which but follo Thin on, a trans true, Trou

thefe

fent ?

But belov' his Ti Epicuru peculia printed being ! was fu in of ne of the ) him for Heraclita Affent, a no need them, a them to fore Th that the riv'd to Affent, who have

themselve

Against Colotes the Epicurean.

c,

31

r,

15

ar

en

ex.

the

by

Jn-

ded

that

the

faid

hing

Mo-

fays,

mane

cehis

hofe,

Ap-

at the

n, to

fligie

e fay;

e Oar,

it, and

when

appeari

Sir, and

e Con-

orthy of

nat they

inion s

uc, and

nat thele

of that

ou credit

343

no farther, than that they are so affected. For is they are in equal Condition, as to their being believ'd, when they are near, or when they are far off. 'tis just, that either upon all of them, or not upon these, should! follow the Judgment, pronouncing that a Thing is but if there is a Difference in the being affected between those that are near, and those that are far off, it is then false, that one Sense and Imagination is nop more express and evident than another. As thefe which they call Attestations are nothing to the Sense; but somewhat to Opinion: So they would have us, following them, to pronounce concerning exterior: Things: And making Being the Judgment of Opinion, and what appears the Affection of Senfe, they transfer the Judicature from that which is totally true, to that which often fails. But how full of Trouble and Contradiction, in respect of one another, these Things are, what need is there to say at prefent ?

But the Reputation of Arcefilaus, who was the best belov'd and most esteem'd of all the Philosophers in his Time, seems to have been no small Eye-sore to Epicurus; who fays of him, that delivering nothing peculiar to himself, or of his own Invention, he imprinted in illiterate Men an Opinion and Esteem of his being very Knowing and Learned. Now Arcefilaus was so far from desiring any Glory by being a Bringer in of new Opinions, and from arrogating to himself those of the Ancients, that the Sophisters of that Time blam'd him for attributing to Socrates, Plato, Parmenides, and Heraclitus, the Doctrines concerning the Retention of Affent, and the Incomprehensibility of Things; having no need so to do, but only that he might strengthen them, and render them recommendable by afcribing them to fuch illustrious Personages. For this therefore Thanks to Colotes, and every one, who declaresthat the Academic Doctrine was from higher Times deriv'd to Arcefilaus. Now as for the Retention of Affent, and the doubting of all Things, not even those who have much labour'd in the Matter, and strain'd themselves to compose great Books, and large Trea-

P.4

tifes ..

tifes concerning it, were ever able to stir it, but bringing at last out of the Stoa it self the Cessation from all Actions, as the Gorgon to srighten away the Objections that came against them, were at last quite tir'd and gave over. For they could not, what Attempts and Stirs soever they made, obtain so much from the Instinct, by which the Appetite is mov'd to act, as to suffer it self to be call'd an Assent, or to acknowledge Sense for the Origin and Principle of its Propension, but it appear'd of its own Accord to present it self to act, as having no need to be joyn'd with any Thing else. For against such Adversaries the Combat and Dispute is lawful and just: And,

Such Words as you have spoke, the like you may

Expest to bear. For to speak to Colotes of Instinct and Consent, is. I suppose, all one as to play on the Harp before an Ass. But to those who can give Ear and conceive, it is faid, that there are in the Soul three forts of Motions: The Imaginative, the Appetitive, and the Confenting. As to the Imaginative or the Apprehenfion, it cannot be taken away tho' one would: For one cannot, when Things approach, avoid being inform'd, and, as it were, moulded by them, and receiving an Impression from them. The Appetite, being stirr'd up by the Imaginative, effectually moves Man to that which is proper and agreeable to his Nature, just as when there is made a Propension and Inelination in the principal and reasonable Part. Now those who with-hold their Affent, aud doubt of all Things, take not away this, but make use of the Appetition or Instinct, naturally conducting every Man to that which feems convenient for him. is the only Thing that they shin? That in which is bred Falmood and Deceit, that is, opining, applying and giving their Confent, which is a yielding thro Weakness to that which appears, and has not any trust Utility. For Action stands in need of two Things to wit, of the Apprehension or Imagination of what is agreeable to Nature, and of the Instinct or Appe tition, driving to that which is so imagin'd: Of

the from tion. to us on to diate Moti have and I good. with-Senfe, as he it, and him; keep h ture, I cal Co Motion tractive get not least ac render'c perhaps and wit Mounta rifing up not his l rectly to Senses to maginati appears t Door feer to be faic Retention Passions : fturbing t Opinions :

according

whi

12

on

he

te

:-

ch

to

to

its

re-

ish

the

e an

e. it

Mo-

the

ppre-

For

g in-

d re-

e, be-

moves

s Na-

id In-

Now

of all

e Ap.

Man

at then

hich is

pplying

thro'

ny trut

Things

of what

Appe 'd: Of which

which, neither the one nor the other is repugnant to the Retention of Assent. For Reason withdraws us from Opinion, and not from Appetition or Imagination. When therefore that which is delectable, feems to us to be proper for us, there is no need of Opinion to move and carry us to it, but Appetition immediately exerts it felf, which is nothing elfe but the Motion and Inclination of the Soul. But a Man must have a Sense as it were of these Things, and be Flesh and Blood, and so the Pleasure also will appear to be good. Wherefore also it will feem good to him, who with-holds his Affent: For he also participates of Sense, and is made of Flesh and Blood, and as soon as he has conceiv'd an Imagination of Good, defires it, and does all Things that it may not escape from him; but as much as possible he can, he will be, and keep himself with that which is agreeable to his Nature, being drawn by Natural, and not by Geometrical Constraints. For these goodly, gentle and tickling Motions of the Flesh, are, without any Teacher, attractive enough of themselves, even as these Men forget not to fay, to draw even him, who will not in the least acknowledge and confess, that he is softned and render'd pliable by them. But how comes it to pass, perhaps you will fay, that he who is thus doubtful, and with-holds his Assent, hastens not away to the Mountain, instead of going to the Bagnio? Or that rifing up to go forth into the Market-place, he runs not his Head against the Wall, but takes his Way directly to the Door? Do you ask this, who hold all the Senses to be infallible, and the Apprehensions of the Imagination certain and true? 'Tis, because the Bagnio appears to him not a Mountain, but a Bagnio, and the Door seems not a Wall, but a Door; and the same is to be faid of every other Thing. For the Doctrine of Retention does not pervert the Sense; nor by absurd Passions and Motions work in it an Alteration, diflurbing the imaginative Faculty, but only takes away Opinions; and for the rest, makes use of other things according to their Nature.

But 'tis impossible, you will fay, not to confent to Things that are evident; for to deny fuch Things as are believ'd, is more absurd, than neither to deny nor Who then are they that call in question Things believ'd, and contend against Things that are evident? They who overthrow and take away Divination, who fay, that there is not any Government of Divine Providence, who deny the Sun and the Moon, to whom all Men offer Sacrifices, and whom they honour and adore, to be animated. And do not you take away that which is apparent to all the World, that the Young are contain'd in the Nature of their Parents? Do ye not, contrary to the Sense of all Men, affirm, that there is no Medium between Pleasure and Pain, faying, not to be in Pain, is to be in the Fruition of Pleasure; that not to do, is to suffer. and that not to rejoyce, is to be griev'd? But to let pass all the rest, what is more evident, and more generally believ'd by all Men, than that those who are seized with melancholy Distempers, and whose Brain is troubled, and their Wits distracted, do when the Fit is on them, and their Understanding alter'd and transported, imagine, that they see and hear Things, which they neither fee nor hear? Whence they fre quently cry out:

Women in Black array'd, bear in their Hands, To burn mine Eyes, Torches and fiery Brands.

And again,

See, in ber Arms she bolds my Mother dear.

Thefe and many other Illusions, more strange and tragical than these, retembling those Mormoes and Bug-bears, which they themselves laugh at and derick as they are describ'd by Empedocles to be,

> Bow-legg'd, Ram-beaded, Body'd like an Ox, And fac'd like Man,-

with certain other prodigious and unnatural Phan toms, these Men, having gather'd together out Dreams, and the Alienations of distracted Minds, at

firm a Fa natio from impo poffit Men make ful ar ceive and in firmin Belief ver go tions into of if thof arly ac on the abfurd which derogat tional, and rep Philofo grant, t io, and Men the they had had not themselv ceiv'd by ions, is t

ted several

which m

<sup>\*</sup> The ders by Co Such a Fury bele, when them selves n

to

as

or

on

are

Vi-

of

on,

ho-

you

rld,

heir

all

fure

the

and

Is all

rally

eized

10 15

ie Fit

and

hings,

y fre-

ge and

es and

deride

1 Phan

out of

inds, at

firm

firm, that none of them is a Deception of the Sight, a Fallity, or Inconfistence; but that all these Imaginations are true, being Bodies and Figures that come from the ambient Air. What Thing then is there fo impossible in Nature, as to be doubted of if it is possible to believe such Reveries as these? For these Men supposing that such Things, as never any Maskmaker, Potter, Carver of wonderful Images, or skilful and all-daring Painter, durst joyn together, to deceive or make Sport for the Beholders, are ferioufly, and in good earnest existent; nay, which is more, affirming that if they are not really fo, all Firmness of Belief, all Certainty of Judgment and Truth is for ever gone, do by these their Suppositions and Assirmations cast all Things into Obscurity, and bring Fears into our Judgments, and Suspicions into our Actions, if those Things which we apprehend, do, are familiarly acquainted with, and have at hand, are grounded on the same Imagination and Belief with these furious, abfurd and extravagant Phansies. For the Equality, which they suppose to be in all Apprehensions, rather derogates from the Credit of fuch as are usual and rational, than adds any Belief to those that are unusual and repugnant to Reason. Wherefore we know many Philosophers who would rather and more willingly grant, that no Imagination is true, than that all are 10, and that would rather fimply disbelieve all the Men they never had converfed with, all the Things they had not experimented, and all the Speeches they had not heard with their own Ears, than perswade. themselves, that any one of these Imaginations, conceiv'd by these frantic, \* fanatical and dreaming Perions, is true. Since then there are some Imaginations, which may, and others which may not be rejected,

ris

<sup>\*</sup> The Greek has Kopu Bavnavies, which Xylander renders by Corybanteo furore exagitati, that is, poses'd with such a Fury as agitated the Corybantes, or Servitors of Cybele, when running like Madmen about the Streets, they cut themselves with Knives, Aruck such as they met, and committed several other extravagant Adions.

'tis lawful for us to retain our Assent concerning them, though there were no other Cause but this Discordance, which is sufficient to work in us a Suspicion of Things, as having nothing certain and affur'd, but being altogether full of Obscurity and Perturbation. For in the Infinities of the World, and the Nature of Atoms, and the Differences of Individuums and Declinations, altho' they trouble and disturb very many, there is yet this Comfort, that none of all these Things that are in Question is near us, but rather every one of them far remote from Sense. But as to this Distidence, Perplexity, and Ignorance, concerning fentible Things and Imaginations, prefented to our Eyes, our Ears, and our Hands, what Opinion does it not shock? What Confent does it not turn upfide-down? For if Men, neither drunk, intoxicated, nor otherwise difturb'd in their Senses, but fober, found in Mind, and profesfedly writing of the Truth, and of the Canons and Rules by which to judge it, do in the most evident Passions and Motions of the Sense fet down either that which has no Existence for true, or that which is existent, for false; 'tis neither to be admir'd, nor incredible, if they give no Judgment of the Imaginations that appear, but are rather of contrary Judgments. For 'tis less to be wondred, that a Man should neither affirm the one nor the other, but keep himfelt an a Mean between two opposite Things, than that he should set down Things repugnant and contrary to one another. For he that neither affirms nor denies, but keeps himself quiet, is less repugnant to him who assirms an Opinion, than he who denies it, and to him who denies an Opinion, than he who affirms it. Now if 'tis possible to with-hold ones Assent concerning these Things, 'tis not impossible also concerning others, at least according to your Opinion, who fay, that one Senfe does not exceed another, nor one Imagination another. The Doctrine then of retaining the Affent, is not, as Colotes thinks, a Fable, or an Invention of rash and light-headed Young Men, who please themselves in babling and prating; but a certain Habit and Disposition of Men, who desire to keep themfelves ving incor ceiv'd are c they magi affert drean Self-c eight a bet well much

traor

not w Bu fo im lent f Theop went Colotes again to fue Fault. · Tho and in ' grea ny ? f this and as w tes, th one, t. less th raclitu. one an should alone !

Magift

n,

da

of

13-

na.

of

12-

ere

of

ce,

ngs

ITS,

k!

if

di-

ind

ons

evi-

her h is

111-

inadg-

ould

felf

t he

to

nies,

who

to

15 M.

cern-

ning

fay,

Ima-

ntion

leale

Ha-

nemfelves selves from mistaking and falling into Error, not leaving the Judgment at a Venture to such suspected and inconstant Senses, nor suffering themselves to be deceiv'd by those who hold, that Things which appear are credible, and ought to be believ'd as certain, when they fee fo great an Obscurity and Uncertainty in Imaginations and Appearances. But the Infinity you affert is a Fable, and fo indeed are the Images you dream of; and he breeds in Young Men Rashness and Self-conceitedness, who writ of Pythocles, not yet eighteen Years of Age, that there was not in all Gre ce a better or more excellent Nature, that he admirably well exprest his Conceptions, and that his Case was much like that of Women, praying, that all these extraordinary Endowments of the Young Man might not work him Hatred and Envy.

But these are Sophisters, and arrogant, who write fo impudently and proudly against great and excellent Personages. I confess indeed, that Plato, Aristotle, Theophrastus and Democritus contradicted those, who went before them; but never durst any Man, besides Colotes, fet forth with fuch an infolent Title as this, against all at once. Whence it comes to pass, that like to fuch as have offended some Divinity, confessing his Fault, he fays thus towards the End of his Book: Those who have established Laws and Ordinances, and instituted Monarchies and other Governments in Towns and Cities, have plac'd human Life in great Repose and Security, and deliver'd it from ma-'ny Troubles; and if any one should go about to take this away, we should lead the Life of savage Beasts, and should be every one ready to eat up one another as we meet. For these are the very Words of colotes, tho' neither justly nor truly spoken. For if any one, taking away the Laws, should leave us nevertheless the Doctrines of Parmenides, Socrates, Ilato and Heraclitus, we should be far from mutually devouring one another, and leading the Life of Beafts: For we should fear distionest Things, and should for Honesty alone venerate Justice, the Gods, our Superiors, and Magistrates, believing, that we have Spirits and Damons, who are the Guardians and Superintendents of human Life, esteeming all the Gold that is upon and within the Earth not to be equivalent to Vertue; and doing that willingly by reason, as Kenocrates says, which we now do by Force, and thro' Fear of the Law. When then will our Life become savage and bestial? When, the Laws being taken away, there shall be lest Books and Doctrines, inciting Men to Pleasure, when the World shall be thought not to be rul'd and govern'd by divine Providence, when those Men shall be esteem'd wife who spit at Honesty, if it is not joyn'd with Pleasure, and such Discourses and Sentences as these shall be scofft at, and derided:

God's Justice bas one Eye which all Things sees:

And again:

God near us stands, and views whate'er we do:

And once more: God, as Antiquity has deliver'd to us, holding the Beginning, Middle, and End of the Universe, makes a direct Line, walking according to Nature. After him follows Justice, a Punisher of those who have been deficient in their Duties, by transgressing the divine Law. For they who contenn these Things as if they were Fables, and think that the Sovereign Good of Man confifts about the Belly, and in those other Labours, by which Pleasure is procur'd, are fuch as stand in need of the Law, and Feat, and Stripes, and some King, Prince, or Magistrate, having in his Hand the Sword of Justice: To the end they may not devour their Neighbours through their Gluttony, render'd confident by their Atheistical Im piety. For this is the Life of Brutes, because brun Beafts know nothing better, nor more honest than Pleasure, understand not the Justice of the Gods, nor revere the Beauty of Vertue, but if Nature has be Row'd on them any Point of Courage, Subtility of Activity, they make Use of it for the Satisfaction of their fleshly Pleasure, and the Accomplishment of their Lufts. And therefore Metrodorus is esteem'd by

them 'fub 'been 'Flen' joyi

fuch taken but L Camel the Be express all their primal, w Garrul lent to

restrain

Laws, e

flituted Decrees. But w this? A Tranqui but far Principa declare, 1 ing the F licity? A to treat end of ginning luntaril ment ov Words ar Man the

the Gree

Wifdom

without

And yet

d

d

5,

16

rc

to

be

ofo

, 11

our-

de.

'd to

of the

ng to

ier of

es, by

ntenin

c that

Belly,

is pro-

d Feat,

iftrate,

be end

h their

se brutt

est than

ods, not

has be-

tility of

action of

ment of

em'd by

them a very wife Man, when he fays, ' All the fine, fubtle, and ingenious Inventions of the Soul have been found out for the Pleasure and Delight of the Flesh, or for the Hopes of attaining to it and en-' joying it, and every Act which tends not to this End is vain and unprofitable. The Laws being by fuch Discourfes and Philosophical Reasons as these, taken away, there wants nothing to a Beaftlike Life, but Lions Paws, Wolves Teeth, Oxens Paunches, and Camels Necks; and these Passions and Doctrines do the Beafts themselves, for want of Speech and Letters, express by their Bellowings, Neighings and Brayings, all their Voice being for their Belly, and the Pleasure of their Flesh, which they embrace and rejoice in either present or future; unless it be perhaps some Animal, which naturally takes Delight in Chattering and Garrulity. No sufficient Praise therefore, or Equivalent to their Deferts, can be given those, who, for the restraining of such bestial Passions, have set down Laws, establish Policy and Government of State, instituted Magistrates, and ordain'd good and wholesome Decrees.

But who are they that utterly confound and abolish this? Are they not those who say, that the Garland of Tranquillity and a repos'd Life is not comparable to, but far more valuable than all the Kingdoms and Principalities in the World? Are they not those who declare, that Reigning and being a King is a mistaking the Path, and straying from the right way of Felicity? And who writes in express Terms: 'We are to treat, how a Man may best keep and preserve the end of Nature, and how he may from the very Beginning avoid entring of his own Free-will and voluntarily upon Offices of Magistracy, and Government over the People: ' And yet again, these other Words are theirs: 'There is no need at all that a Man should tire out his Mind and Body to preferve the Greeks, and to obtain from them a Crown of Wisdom; but to eat and drink well, O Timocrates, without prejudicing, but rather pleasing the Flesh. And yet in the Constitution of Laws and Policy, which

which Colotes fo much praises, the first and most in. portant Article is the Belief and Perswalion of the Gods. Wherefore also Lycurgus heretofore fanctify'd the Lacedemonians, Numa the Romans, the ancient los the Athenians, and Deucalion univerfally all the Greek, by rendring them devout and affectionate to the God in Prayers, Oaths, Oracles and Prophecies, by means of the Hope and Fear they imprinted in their Minds And if you will take the Pains to travel through the World, you may find Towns and Cities without Walls, without Letters, without Kings, without Howfes, without Wealth, without Money, without The atres and Places of Exercise; but there was never feen nor shall be feen by Man any one City without Temples and Gods, or without making Use of Pravers, Oaths, Prophecies and Sacrifices for the obtaining of Bleffings and Benefits, and the averting of Curfes and Calamities. Nay, I am of Opinion, that a City might fooner be built without any Ground to fix it on than a Commonweal be constituted, altogether void of Religion, and the Opinion of the Gods; or being constituted, be preserv'd. But this, which is the Foundation and Ground of all Laws, do these Men not going circularly about, nor fecretly and by enigmatical Speeches, but attacking it with the first of their most principal Opinions, directly subvert and overthrow; and then afterwards, as if they were haunted by the Furies, they come, and confess, that they have grievously offended in thus taking away the Laws, and confounding the Ordinances of Justice and Policy, that they may not be capable of Pardon. For to err in Opinion, tho' it be not the part of wife Men, is at least human; but to impute to others the Errors and Offences they commit themselves, how an any one declare what it is, if he forbears to give it the Name it deserves ? For if in Writing against Antidorus or Bion the Sophister, he had made mention of Laws Policy, Order and Justice, might not either of them have faid to him, as Elettra did to her mad Brothe Orestes,

and th postula liv'd a those Book.

Amo

and exl as bein ones fel attain t menides, with mo fo that they ent oblig'd Ordinan flice for them to and Emb liver'd hi which C and stop whence th Spread all Socrates, a fer'd him, Escape, al might mai rather to obeying th tor, or a C the Athenia tings excel vernment a imprinted i Disciples an on's deliveri and that Th

clides, who

Lie Still at Ease, poor Wretch, keep in thy Bed,

and there cherish thy Corpusculum, leaving those to expostulate and find fault with me, who have themselves liv'd economically and politically? Now such are all those whom Colotes has revil'd and rail'd at in his Book.

Amongst whom, Democritus in his Writings advises and exhorts to the Learning of the Military Science, as being the greatest of all, and to the accustoming ones felf to bear the Fatigues of it, by which Men attain to great Wealth and Honour. And as for Parmenides, he beautify'd and adorn'd his Native Country with most excellent Laws, which he there establish'd, fo that even to this Day the Officers every Year, when they enter first on the Exercise of their Charges, are oblig'd to swear, that they will observe the Laws and Ordinances of Parmenides. Empedocles brought to Juflice some of the principal of his City, and caus'd them to be condemn'd for their infolent Behaviour, and Embezling of the publick Treasure, and also deliver'd his Country from Sterility and the Plague, to which Calamities it was before subject, by immuring and stopping up the Holes of certain Mountains, whence there iffir'd an hot South Wind, which overspread all the plain Country, and blasted it. Socrates, after he was condemn'd, when his Friends offer'd him, if he pleas'd, an Opportunity of making his Escape, absolutely refus'd to make use of it, that he might maintain the Authority of the Laws, chusing rather to die unjustly, than to save himself by Disobeying the Laws of his Country. Milistus, being Pretor, or a Captain General of his Countrey, vanquish'd the Athenians in a Battle at Sea. Plato left in his Wriings excellent Discourses concerning the Laws, Government and Policy of a Common-weal, and yet he imprinted much better in the Hearts and Minds of his Disciples and Familiars, which were the Cause of Dior's delivering Sicily from the Tyranny of Dionysius, and that Thrace was fet at Liberty by Pytho and Heraolides, who flew Cotys. Chabrias also and Phocion, those

m.

the y'd

Ion eks,

ous

eans

nds.

the

nout

Iou-

The-

feen

Cem-

avers,

ng of

and

night

t on,

being is the

Men, enig-

rft of

rt and v were

is, that

vay the

n. For

of will

hers the

how can ve it the

ntidorus

of Laws

of them

Brothe

two great Generals of the Athenians, came out of the Academy, or Plato's School. As for Epicurus, he indeed fent certain Persons into Asia to chide Timocrates, and remov'd him out of the King's Palace, because he had offended his Brother Metrodorus; and this is written in their own Books. But Plato fent of his Diffe ples and Friends, Aristonymus to the Arcadians, to se in Order their Common-weal, Phormio to the Elecans, and Menedemus to the Pyrrheans. Eudonus gave Laws to the Cnidians, and Aristotle to the Stagirites, who were both of them the Intimates of Plato. And Alexander the Great demanded of Kenocrates Rules and Precept for Reigning well. And he who was fent to the fame Alexander by the Grecians, dwelling in Afia, and mot of all inflam'd and stimulated him to embrace and undertake the War against the Barbarian King of Persa was Delus the Ephefian, one of Plato's Familiars. Zen the Disciple of Parmenides, having attempted to hil the Tyrant Demylus, and failing in his Defign, main tain'd the Doctrine of Epimenides, like pure and fine Gold try'd in the Fire, that thete is nothing which magnanimous Man ought to dread, but Dishonous and that there are none but Children and Women, or effeminate and Women-hearted Men, who fear Paint For having with his own Teeth bitten off his Tongue he spit it in the Tyrant's Face. But out of the Schoold Epicurus, and from among those who follow his De ctrine, I will not ask, what Tyrant-killer has proceed ed, nor yet what Man, valiant and victorious in Fall of Arms, what Law-giver, what Prince, what Cours cellor, or what Governour of the People; neither I demand, who of them has been tormented or dr for supporting of Right and Justice. But which all these Sages has for the Benefit and Service of h Country undertaken so much as one Voyage at 50 gone of an Embassy, or expended a Sum of Money What Record is there extant of one Civil Action matter of Government, perform'd by any of you And yet because Metrodorus went down one Day it the City as far as the Haven of Fyraum, taking a jour mey of forty, Stadia or four or five Miles, to allif

thres a had be every or magnif What upon it who pr gira, the ftroy'd deliver'd rants?

ry of wi

And i

many Se alone fi Without of their Comical lay fome and Police write of in the Go that we r Royalty, ing with great Peri fairs, but Glory. 7 minondas ha possible, o we: The what ail'd all Peloponni elf quiet a on his Hea much of hi Place to on

ofophy, w

abundance

thres a Syrian, one of the King of Persian's Court, who had been arrested and taken Prisoner, he writ of it to every one, and in all his Letters, Epicurus also highly magnifying and extolling this wonderful Voyage. What Value then, think you, would they have put upon it, if they had done such an Act as Aristotle did, who procur'd the Restauration and Rebuilding of Stagira, the Town of his Nativity, after it had been destroy'd by King Philip? Or as Theophrassus, who twice deliver'd his City, when posses'd and held by Tyrants? Would not the River Nilus sooner have given over to bear the Paper-reed, than they have been wears of writing their brave Exploise?

ry of writing their brave Exploits?

decd

and

e he

Writ-

Difci-

to let

edans,

WS 10

Were

rander

ecepts

fame

molt

nd un-

Perfia

Zenn

to kil

main

nd fint

hichs

honous

men, or

r Pain!

Tongue,

choold

his Do

proceed.

in Feat

t Coun

ither wh

d or dri

which d

ce of h

e at Su

Money

Action !

of you

Day from

aflift #

And is it not a very great Indignity, that of fo many Sects of Philosophers, as have been extant, they alone should enjoy the Benefits that are in Cities, without having ever contributed to them any Thing of their own? There are not even any Tragical or Comical Poets, who do not always endeavour to do or lay some good Thing or other in Defence of the Laws and Policy. But these Men, if peradventure they write, write of Policy, that we may not concern our felves in the Government of the Common-weal; of Rhetoric, that we may not perform an Act of Eloquence; and of Royalty, that we may shun the Living and Convering with Kings: Nor do they ever name any of those great Personages who have intermedled in Civil Afhirs, but only to scoff at them, and abolish their Glory. Thus in Words alone do they fay, that Epaminondas had something of Good, but that as little as possible, or unego, for that is the very Word they we: They moreover call him Iron-hearted, and ask, that ail'd him, that he went marching his Army thro' Peloponness, and why he did not rather keep himles quiet at Home with a little Garland or Chaplet on his Head, employ'd only in cherishing and making much of himself. But methinks I ought not in this Place to omit what Metrodorus writ in his Book of Phihofophy, when utterly abjuring all medling in the Maangement of the State, he said thus: 'Some thro' an abundance of Vanity and Arrogance, have so deep

an Infight into the Bufiness of it, that in treating about the Precepts of good Life and Vertue, they fuffer themselves to be carry'd away with the very same Defires, as were Lycurgus and Solon.' What is this? Was it then Vanity, and Abundance of Vanity, to fet free the City of Athens, to render Sparta well-policy'd and govern'd by wholfome Laws, that young Men might do nothing licentiously, nor get Children upon common Courtefans and Whores, and that Riches, Delights, Intemperance, and Disfolution, might no longer bear sway, and have Command in Cities, but Law and Justice! For these were the Desires of Solon. To this Metrodo rus, by way of Scorn and Contumely, adds this Conclusion: 'It is then very well befeeming a Gentleman to laugh heartily, as at other Men, fo especially at these Solons and Lycurguses.' But such an one, 0 Metrodorus, is not a Gentleman, but a fervile and difsolute Person, and deserves to be scourg'd, not with that Whip which is for Free-born Perfons, but with that \* Astragalote or Cat-of-nine-tails, with which those gelded Sacrificers, call'd | Galli, were wont to be chastis'd, when they fail'd of performing their Duty in the Ceremonies and Sacrifices of the Goddess cybele, the great Mother of the Gods. But that they made War not against the Law-givers but against the Laws themselves, one may hear and understand from Epicurus: For in his Questions, he asks himself; Whether a wife Man, being affur'd that it will not be known, will do any Thing that the Laws forbid? To which he anfwers: ' A simple Determination is not ready; that is, I will do it indeed; but I am not willing to confess it.' And again, I suppose, writing to Idomeneus, he exhorts him not to make his Life a Slave to the

\* This was a Scourge of several Strings, at the End of which were fastned Ancle-bones, call'd Astragali, to render it more smarting.

Il These were the surious Priests of Cybele, supposed to be so call'd from the River Gallus, by the liberal Drinking of whose Water they sell mad, and costrated themselves.

Laws

Laws, void the Chastin abolish subvert and Eptheir F Affairs, reviling sing the Fear and not see, tions again advenies of the chastines of the

Plutar

Translat

A S for the he miss'd when I can I suppose that what create you signedly I Judgment. I were with

and timero you. Onl fliction wi comprehen ting

they

the

lon.

bun-

bens,

hing

urte-

mpe-

Sway,

tice!

crodo-

Con-

eman ly at 1e, 0

difwith with which

to be

ity in Cybele, made

Laws curns:

wife . ill do

ie an-

con-

neneus

o the

End of

render

d to be

ing of

Laws

by

Laws, nor to the Opinions of Men, unless it be to avoid the Trouble they prepare, by the Scourge and Chastisement, so near at Hand. If then those who abolish the Laws, Governments and Policies of Men, subvert and destroy humane Life; and if Metrodorus and Epicurus do this, by dehorting and withdrawing their Friends from concerning themselves in publick Affairs, by hating those who intermeddle in them, by reviling the first most wise Law-givers, and by advifing the Contempt of the Laws, provided there is no Fear and Danger of the Whip and Punishment, I do not see, that Colotes has brought so many false Accusations against the other Philosophers, as he has alledg'd and advanc'd true ones against the Writings and Doctrines of Epicurus.

## Plutarch's Consolatory Letter to his Wife.

Translated out of the Greek by Robert Midgley, M. D. & Col. Med. Lond. Cand.

## Plutarch to his Wife: All Health.

S for the Messenger you dispatched to tell me of the Death of my little Daughter, it feems he miss'd his Way as he was going to Atbens. But when I came to Tanagra, I heard of it by my Niece. I suppose by this Time the Funeral is over. I wish, that whatever happens as well now as hereafter, may create you no Dissatissaction. But if you have defignedly let any Thing alone, depending upon my Judgment, thinking better to determine the Point, if I were with you, I pray let it be without Ceremony and timerous Superstition, which I know are far from you. Only, dear Wife, let you and me bear our Affliction with Patience. I know very well, and do comprehend, what Loss we have had; but if I should

find

358 Plutarch's Consolatory Letter to his Wife.

find you grieve beyond Measure, this would trouble me more than the Thing it self; for I had my Birth neither from a Stock nor a Stone; and you know it full well; I having been assistant to you in the Edacation of fo many Children, which we brought up at Home under our own Care. This much lamented Daughter was born after four Sons, which made me call her by your own Name; therefore I know the was dear to you; and Grief must have a peculiar Pungency in a Mind tenderly affectionate to Children, when you call to Mind how naturally witty and innocent The was, void of Anger, and not querulous. naturally mild, and compassionate to a Miracle. And the showed Delight in, and gave a Specimen of, her Humanity and Gratitude towards any Thing that had obliged her; for she would pray her Nurse to give fuck, not only to other Children, but to her very Play-things, as it were courteously inviting them to her Table, and making the best Chear for them she Now, my dear Wife, I see no Reason why could. these and the like Things, which delighted us so much when she was alive, should upon Remembrance of them afflict us when she is dead. But I also fear, lelt while we cease from Sorrowing, we should forget her, as clymene said,

> I bate the bandy borned Bow, And banish Touthful Fastimes now;

because she would not be put in Mind of her Son, by the Exercises he had been used to. For Nature always shuns such Things as are troublesome. But since our little Daughter afforded all our Senses, the sweetest and most charming Pleasure; so ought we to cherish her Memory, which will many Ways conduce more to our Joy than our Grief. And it is but just, that the same Arguments which we have ost-times used to others, should prevail upon our selves at this so seasonable a Time, and that we should not supinely st down, and overwhelm the Joys which we have tasted, with a Multiplicity of new Griefs. Moreover, they who were present at the Funeral, report this with

Plut Admira disfigure were th Pomp, 1 dence an to me, t felf, for Ateeming Matters this fine not only alio to t the Mine which do rents tow ly strugg ons of th dren to c longing a cessive In unfeemly less culpa son feem Pleasure, Crime. check ex free Cour from the with their and in t Heads, w lie in Pa Wives at immoder: but, at th punish th

liarly rec

nity ? Bu

Occasion

For there

who is no

Plutarch's Consolatory Letter to his Wife. 359

Admiration, That you neither put on Mourning, nor disfigured your self or any of your Maids; neither were there any costly Preparations nor magnificent Pomp, but that all Things were managed with Prudence and Moderation. And it seemed not strange to me, that you, who never used richly to dress your felf, for the Theatre or other publick Solemnities, esteeming such Magnificence vain and useless even in Matters of Delight, have now practis'd Frugality on this finest Occasion. For a vertuous Woman ought not only to preserve her Purity in riotous Feasts, but also to think thus with her felf, That the Tempest of the Mind in violent Grief must be calmed by Patience; which does not intrench on the natural Love of Parents towards their Children, as many think, but only struggles against the disorderly and irregular Passions of the Mind. For, we allow this Love of Children to discover it self, in lamenting, wishing for, and longing after them when they are dead. But the excessive Inclination to Grief, which carries People on to unfeemly Exclamations and furious Behaviour, is no less culpable than luxurious Intemperance. Yet Reason seems to plead in its Excuse; because, instead of Pleasure, Grief and Sorrow are Ingredients of the Crime. What can be more irrational, I pray, than to check excessive Laughter and Joy, and yet to give a free Course to Rivers of Tears and Sighs, which flow from the same Fountain? Or, as some do quarrel with their Wives for using artificial Helps to Beauty; and in the mean Time suffer them to shave their Heads, wear the mournful Black, fit disconsolate, and lie in Pain? And, which is worst of all, if their Wives at any Time chastise their Servants or Maids immoderately, they will interpose and hinder them; but, at the same Time suffering them to torment and punish themselves most cruelly, in a Case which peculiarly requires their greatest Tenderness and Humanity? But between us, dear Wife, there never was any Occasion for such Contests, nor, I think, ever will: For there is no Philosopher of your Acquaintance, who is not in Love with your Frugality, both in Ap-

irth wit

dao at nted me

was genwhen

was And

her that

fe to very m to

m she why

ce of , lest et her,

on, by

fweetto cheonduce

mes uthis so nely sit

tasted, r, they is with

ration,

parel and Diet; nor a Citizen, to whom the Simplicity and Meanness of your Dress is not conspicuous both at Religious Sacrifices and publick Shews in the Theatre. Formerly also you discovered on the like Occasion a great Constancy of Mind, when you lost your eldest Son. And again, when the lovely Charon left us. For I remember, when the News was brought me of my Son's Death, as I was returning Home with some Friends and Guests who accompanied me to my House, when they beheld all Things in Order, and observed a profound Silence every where, (as they afterwards declared to others) they thought no fuch Calamity had happened, but that the Report was falfe. So discreetly had you settled the Affairs of the House at that Time, when no small Confusion and Disorder might have been expected. And yet you gave this Son fuck your felf, and endured the lancing of your Breaft, to prevent the ill Effects of a Contufion. These are Things worthy of a generous Woman, and one that loves her Children. Whereas, we fee most other Women to receive their Children in their Hands as Play-things, with a Feminine Mirth and Jollity, and afterwards, if they chance to die, they will drench themselves in the most vain and excessive Sorrow. Not that this is any Effect of their Love (for that gentle Passion acts regularly and discreetly) but it rather proceeds from a Defire of Vain-Glory, mix'd with a little natural Affection, which renders their Mourning barbarous, brutish, and extravagant Which Thing Afop knew very well, when he tells the Story of Jupiter's giving Honours to the Gods; for, it feems, Grief also made her Demands, and it was granted that she should be honoured, but only by those who were willing of their own Accord to do it. indeed, this is the Beginning of Sorrow. Every Body first gives her free Access; and after she is once rooted and fettled, and become familiar, the will not be forced thence with their best Endeavours. Therefore she must be resisted at her first Approach, nor must we furrender the Fort to her by any exterior Signs, who ther

ther o fuch hapni kind i the M deject Wretc and d compa Anoin to the contrai receive For, th and flac like the of Diet cannot Spirits, Exhalat and Sad never so quillity . fo many be dread me, to accompan by which ther of it vanish aw Combat y ster of The ning in w ng Fewel Men see t contribute

ee the Min

fewel to 1

Man's Eye

ho' the I

hey that a Vol. V.

Plutarch's Consolatory Letter to his Wife. 361 ther of Apparel, or shaving the Hair, or any other fuch like Symptoms of mournful Weakness; which hapning daily, and wounding us by Degrees with a kind of foolish Bashfulness, at length do so enervate the Mind, and reduce her to fuch Streights, that quite dejected and besieged with Grief, the poor timerous Wretch dare not be merry, or fee the Light, or eat and drink in Company. This Inconvenience is accompanied by a Neglect of the Body, Carelefness of Anointing and Bathing, with whatfoever elfe relates to the Elegancy of humane Life. Whereas on the contrary, the Soul, when it is disordered, ought to receive Aid from the Vigour of a healthful Body. For, the Marpest Edge of the Soul's Grief is rebated and flack'd, when the Body is in Tranquillity and Eafe, like the Sea in a Calm. But where, from an ill Course of Diet, the Body becomes dry and hot, fo that it cannot supply the Soul with commodious and ferene Spirits, but only breaths forth melancholy Vapors and Exhalations, which perpetually annoy her with Grief and Sadness; there it is disficult for a Man (though never so willing and desirous) to recover the Tranquillity of his Mind, after it has been disturbed with 10 many evil Affections. But, that which is most to be dreaded in this Case, does not at all affrighten me, to wit, the Visits of foolish Women, and their accompanying you in your Tears and Lamentations; by which they sharpen your Grief, not suffering it either of it felf, or by the Help of others to fade and vanish away. For, I am not ignorant how great a Combat you lately entred, when you affisted the Sister of Theon, and opposed the Women who came runbing in with horrid Cries and Lamentations, bringing Fewel as it were to her Passion. Affuredly, when Men see their Neighbours House on Fire, every one contributes his utmost to quench it: But when they ee the Mind inflamed with furious Passion, they bring fewel to nourish and encrease the Flame. When a Man's Eye is in Pain, he is not suffered to touch it, ho' the Inflammation provoke him to it, nor will hey that are near him meddle with it.

But he who

15

lie

us,

ne

ike

oft

iron

ght

ith

my

der,

they

luch

was

fthe

and

you

neing

ontu-

Wo-

IS, We

en in

Mirth

they

cessive

Love

reetly)

Glory,

enders

raganti

lls the

for, it

grant-

those

And

- Body

rooted

be for-

fore the

ust we

, whe

ther

Vol. V.

362 Plutarch's Consolatory Letter to his Wife. is gaul'd with Grief, fits and exposes his Distemper to every one; fike Waters that all may boach in ; and to that which at non teem'd a light stehing, or trivial sinare, 1989 how have ingening and provoking becomes a Rient and aimon medfable Dinale. But of know ve-Ty well, that you will arm your lest against these inconveniences. Moreover, I would have you endeavour to call often to Mind that Time, when our Daughter was not as yet born to us; then we had no Caufe to complain of Forcune. Then, joining that Time with this, argue thus with your felf, that we are now in the fame Condition as then. Otherwife, dear Wife, we mall feem discontented at the Birth of our little Daughter, if we own that our Circumstances were better before her Birth. But the two Years of her Life, are by no means to be forgotten by us, but to be numbred amongst our Bleffings, in that they afforded us an agrecable Pleasure. Nor must we esteem a finall Good for a great Evil; nor ungratefully complain against Fortune, for what she has actually given us, because the has not added what we wish'd for. Certainly, to speak reverently of the Gods, and to hear our Lot with an even Mind, without accusing For-But he tune, always brings with it a fair Reward. who in flich a Cafe calls prosperous Things to Mind, and turning his Thoughts from dark and melanchor Objects, fixes them on bright and chearful ones; he will either quite extinguish his Grief, or by allaying it with contrary Sentiments, will render it weak and feeble. For, as Perfumes bring Delight to the Note and arm it against ill Scents; fo the Remembrance of Happiness gives necessary Assistance in Adversity to those who avoid not the Recollection of their past Properity, nor complain at all against Fortune, which certainly would little become us, to accuse our Life if like a Book it hath but one little Blot in it, tho's the rest be fair and clean. For you have oftenting heard, that true Happiness consists in the right Di courfes and Counfels of the Mind, tending to its of conftant Establishment; and that the Changes of For

tun Lif or 7 aR be J Nor prefe and : fider the C Lifery others Afflica enjoy; how gr remain the def Time 1 we peer niencies miscuou covetous

But if ammarrie withal to in none of these are wanted are wanted are befall Hurt? And Grief, whe Ground of an was deput in such

gether

in Poff

loft ?

Plutarch's Confolatory Letter to his Wife. 363 tune are of no great Importance to the Felicity of our Life. But yet, if we must also be governed by exterior Things, and with the common fort of People have a Regard to Calualties, and fuffer any kind of Men to be Judges of our Happiness; however, do not you take Notice of the Tears and Moans of fuch as vifit you at present, condoling your Missortune; for, their Tears and Sighs are but of Course. But rather, do you confider how happy every one of them efteem you, for the Children you have, the House you keep, and the Life you lead, For it would be an ill Thing, while others covet your Fortune, though fullied with this Affliction, that you should exclaim against what you enjoy; and not be sensible from the Take of Affliction, how grateful you ought to be for the Happiness which remains untouched. Or, like fome, who collecting all the defective Verses of Homer, pass'd over at the same Time formany excellent Parts of his Poems. So fhall we previshly complain of, and reckon up the Inconveniencies of our Life, neglecting at the same Time promichously the Benefits thereof? Or, shall we imitate covetous and fordid Mifers, who having heap'd togegether much Riches, never enjoy what they have in Possession, but bewail it, if it chance to be

e-

n-

ur

ter

to

ith

in

ife,

ittle

were

her

it to

af-

fteem!

com-

given

d for.

o hear

For-

But he

Mind, ancho's

res; he

allaying

eals and

ne Nofe,

orance of

erfity to

past Prof-

ne, which

our Life

t, tho'al

oftentime

right Dif

to its ov

ges of For

But if you lament the poor Girl, because the died unmarried and without Off fpring; you have wherewithal to comfort your felf, in that you are defective in none of these Things, having had your share. And these are not to be esteemed great Evils where they are wanted, and small Benefits where they are enjoyed. But so long as she is gone to a Place where she feels no Pain, the has no need of our Grief. For, what Harm can befall us from her, when the is free from all Hurt? And furely the Loss of great Things abates the Grief, when it is come to this, that there is no more Ground of Grief or Care for them. But thy Timoxma was deprived but of small Matters; for, she had to Knowledge but of fuch, neither took the Delight but in such small Things. But for that which she

364 Plutarch's Confolatory Letter to his Wife.

never was fenfible of, nor so much as once did enter into her Thoughts, how can you say it is taken from her?

her?ven for the Dead for Infants hav? The sale the Start of the sale and the sale and sale an Vulgar that the Soul, when once freed from the Body, fuffers no Inconvenience or Evil, nor is fenfible at all, I know that you are better grounded in the Doctrines delivered down to us from our Ancestors, as also in the facred Mysteries of Bacchus, than to believe such Stories; for, the Religious Symbols are well known to us who are of the Fraternity. Therefore be affured, that the Soul, being incapable of Death, fuffers in the fame Manner as Birds that are kept in a Cage. For, if the has been a long Time educated and cherished in the Body, and by long Custom has been made familiar with most Things of this Life, she will (though separable) return again, and at Length enter the Body; nor ceafeth it by new Births now and then to be entangled in the Chances and Events of this Life, For, do not think that Old Age is therefore evil spoken of and blamed, because it is accompanied with Wrinkles, Gray-Hairs and Weakness of Body: But this is the most troublesome Thing in Old Age, that it staineth and corrupteth the Soul with the Remembrance of Things relating to the Body, to which the was too much addicted; thus it bendeth and boweth, retaining that Form which it took of the Body. But that which is taken away in Youth, being more foft and tractable, foon returns to its native Vigour and Beauty; just like Fire that is quenched, which if it be forthwith kindled again, sparkles and burns out immediately, and and

As foon as e'er we take our Breath,
'Twere good to pass the Gates of Death,

before too great a Love of bodily and earthly Things be engendred in the Soul, and it become foft and tender by being used to the Body, and, as it were, by Charms and Potions incorporated with it. But the Truth of this will appear in the Laws and Traditions received from our Ancestors: For when any Children die. die,
nor
be part
hove
when
our Cous T
tions
ately
fore, i
than
Cuftor

Of to Mo

Translat

holy.

A sand Company fence, mer not wheth and real V

We have all by perfwadi felves in mand now we thich is due dan has required.

deal

Plutarch's Confolatory Letter to his Wife. 364 die no Libations nor Sacrifices are made for them. nor any other of those Ceremonies which are wont to be performed for the Dead. For, Infants have no parts of Earth or Earthly A feetions. Nor do they hover on varry about their Sepulchies or Monuments, when their dead Bodies are exposed. The Religion of our Country teaches us otherwise, and it is an impious Thing not to believe what our Laws and Traditions affert, That the Souls of Infants pass immediately into a better and more divine State. Wherefore, fince it is fafer to give Credit to our Traditions. than to call them in Question, let us comply with the Custom in outward and publick Behaviour; and let our Interiour be more unpolluted, pure and

10

0-

us

at

he

or,

in

mi-

ugh Bo-

o be

Life.

Ipowith

But that mem-

ch she weth,

But

ore foft

ur and

if it be

out im-

Things

and ten-

were, by

But the

raditions Children

die

of made the work admit won yet in a role to Of the three sorts of Government, Monarchy, Democracy, and Oli-Wrinkley, Grav-Hairs, and Westmets of garengments the horast combletone Tung on Old Age, that

smooth Hip on State and the sound & from their

holy, to bear more and method

Translated out of the Greek by R. Smith, M. A.

retaining that Porm which it took of the Rody. But A S.d. was confidering with my felf to bring forth and propose to the Judgment of this worthy Company the Discourse I held Yesterday in your Presence, methoughts I heard Political Vertue, I know not whether in the Illusion of a Dream, or in a true and real Vision, say thus to me:

A Golden Ground is laid for facred Songs.

We have already laid the Foundation of the Discourse by perswading and exhorting Persons to concern themelves in managing the Affairs of the Common-weal, nd now we proceed to build upon it the Doctrine, hich is due after fuch an Exhortation. For after a dan has received an Admonition and Exhortation to

 $Q_3$ 

deal in the Affairs of the State there ought confequently to be given him the Presents of Government, following and observing which, he may, as much as eis possible for a Manerto don Profit, the Publick, and in the mean Time honestly, profesure, his own Affairs with fuch Safety and Honour, as hall be meet According to which we fay that and rol

There is first then one Point to be discours'd, which, as it is precedent to what we have hereafter to fay, fo it depends on what we have already faid before Now this is, What fort of Policy and Government is best ! For as there are many forts of Lives in particular Men, fo also are there in People and States; and the Life of a People or State is its Policy and Government. Tis therefore necessary to declare, which is the best, that a Statesman may choose it from among the rest, or, if that is not possible for him to do, he may at least take that which has the nearest Resemblance

Now there is one Signification of this Word Policy; to the best. which imports as much as Burgefs ship, that is, a Participation in the Rights and Privileges belonging to a Town, City or Borough: As when we fay, that the Megareans, by an Edict of their City, presented Alexander the Great with their Policy, that is, their Burgesi-ship, and that Alexander laughing at the Offerthey made him of it, they answer'd him, that they had never decreed that Honour to any but Hercules, and now to himself. This he wondring to hear, accepted their Present, thinking it honourable, inafmuch as it was rare. The Life also of a Political Person, who is consern'd in the Government of the Common-weal, is call'd Policy, as when we praise the Folicy of Pericles of Bias, that is, the Manner of their Government; and on the contrary, blame that af Hyperbolus and Clean. Some moreover there are, who call a great and memo - rable Action, perform'd in the Administration of a Common weal, a Relicy, fuch, as is the Distribution of Money the Supprelling of a War, the Introduction of Some notable Decrees, worthy to be kept in perpetual Memory. In. which. Signification 'tis a common man-

ner of f licy mif Mattet Bende that is, is gover

M

ministre three for Monarchy which is Demberal State. 80 third B Coyselly

that all and Co as it is Strings Now

diffrib greatef the Pe their withou The Nami Perfor Arb H chipt on, w Exor Stron That mits will 1 cerni or S rive turn

fort

Menarchy, Democracy and Ottoarchy.

net of foodking to fay This Man to Divita; done a Pos liev if he has peridventure effected fome remarkable Mattet In the Government of the State. bas guivolled

t,

13 L

f-

et

ch,

ay, ore.

15

cu-

and

ern-

h is

ong may

ance

licy;

arti-

to a

t the

Alex-

Bur-

rthey

ad ne-

d now

d their

it Was

is con-

veal, is

icles of

and

d cleun.

memo-

on of a

ution of

ction of

erpetual

on mail-

ner

Bendes all thefe Bighineations there is yet another. that is, the Order and State by which a Common weat is govern'd, and by which Affairs are managed and ad-According to which we fay that there are three forts of Policy, or Public Government to wit, Moharchy, which is Regality or Kingship; Oligatchy, which is the Government by Peers and Nobles; and Democracy, which is a popular, or as we term it, a free State. Now all thefe are mentioned by Herodotus in his third Book, where he compares them one with another. And these to be the most general of all : For that all other Sorts are, as it were, the Depravation and Corruption of these, either by Defect, or Excess; as it is in the first Consonances of Musick, when the

Strings are either too ftreight, or too flack.

Now these Three Sorts of Government have been distributed amongst the Nations, that have had the greatest Empire, or greater than any other. Thusthe Persans enjoy'd Regality or Kingship, because their King had full absolute Power in all Things, without being liable to render an Account to any one. The Spartans had a Council, confisting of a small Number, and those the best and most considerable Persons in the City, who dispatch'd all Affairs. The Abhians maintain'd popular Government fice and exempt from any other Mixture. In which AdminiAratton, when there are any Faults, their Transgressions and Exorbitances are fryl'd Tyrannies, Oppressions of the Stronger, unbridled Licentiousness of the Multitude. That is, when the Prince, who has the Royalty, permits himfelf to ourrage whomever he pleafes, and will not fuffer any Remonstrance to be made him conterning it, he becomes a Tyrant : When a few Lords. or Senators, in whose Hands the Government is, arrive at that Arrogance as to contemn all others, they, turn Oppressors: And when a popular State breaks forth into Disobedience and Levelling, de runs thto -violation is a common ties a common to 368 Of the three forts of Government, &c.

Anarchy and unmeafurable Liberty: And in a Words all of them together will be Rashness and Folly. forts of full riments and play on every one of them; accommodating himself in such manner as its Quality can bear, and as shall be fit to make it yield the sweeteft Sound; but yet, if he will follow Plato's Counfel, he will lay afide Fiddles, many-ftring'd Virginals, Pfatteries and Harps, preferring hefore all other the Lute and Bandore. In like manner, an able Statesman will dextroufly manage the Laconic, and Lycurgian Seignory, or oligarchy, fitting and accommodating this Companions who are of equal Authority with him and by little and little drawing and reducing them to be manag'd by himfelf: He will also carry himfelf discreetly in a popular State, as if he had to deal with an Instrument of many and differently founding Strings, one while letting down and remitting some Things, and again extending others, as he shall see his Opportunity, and find it most convenient for the Government, to which he will vigorously apply himself, well knowing when and how he ought to refift and contradiet, but yet, if he might be permitted to make his Choice from amongst all forts of Government, as from to many Musical Instruments, he would not, if Plato's Advice might be taken, choose any other but Monarchy, or Regal Authority, as being that which is indeed only able to support that most perfect and most loser Note of Versus, without suffering him either by Force, or by Grace and Favour, to frame himself for Advantage and Gain. For all other forts of Governments do in a manner as much rule a Statesman, as he does them; no lass carrying him, than they are carry'd by him a forasmuch as he has no certain Power over those, from whom he has his Authority; but is very often conficain'd to cry out in these Words of the Poen Afebylus, which King Demetrius Sir-named the Tompetaber, often alledg'd against Fortune, after he had loft his Kingdom, 10 as a man

Theu mad fi me fi ft, and now undoest me quite.

Fame

Whether

1010

Who

m

Tranf

7.10 EL

Tatel

1 0

the Work the Bay berty. that ma there we have a stricked a stricked by Complete ken by Compromidation and you

Theramene that from Tyranny, Sea, and Xenophon,

Braveries

led and go Themistogen again, De ther; tha gain the n

the clinode Actors of

they comp

Trital N

Anarchy and unmeasurable Liberty: And in a Words all of them together will be Rathness and Folly—arvanom: arswitzensinalth undthradted Wishord Control of the Asia of the State of the Stat

Translated out of the Greek by the same Hand.

dextroudly manage the lacour, and Drugton Sugnory Hefe Things he rightly spoke to the Commanders that accompany'd him, to whom he open'd the Way for future Performances, while he expell'd the Barburians, and restor'd Greece to her ancient Liberty. And the same Thing may be faid to those that magnifie themselves for their Writings. For if there were none to act, there would be none to write. Take away the Political Government of Pericles, and the Naval Trophies of Formio at Rium, and the brave Atchievements of Nicias at Cythera, Megara and Corinth, Demosibenes's Pylum, and the four hundred Captives taken by cleo, Tolmias Sailing round the Peloponnesus, and Myronidas vanquishing the Baotians in the Vine yards, and you murther Thucydides. Take away the youthful Braveries of Alcibiades in the Hellespont, and of Thrasyllus near Lesbos, and the Dissolution of the Oligarchy by Theramenes, Thrafybulus and Archippus, and the seventy that from Phyla ventur'd to attack the Lacademonian Tyranny, and conon again enforcing Athens to take the Sea, and then there's an End of cratippus. For as for Kenophon, he was his own Historian, relating how he led and govern'd the Army under his Command, and Themistogenes the Syracusian wrote the same Story over again, Dedicating the Honour of his Writing to ano ther; that Writing of himfelf as of another, he might a gain the more Credit: But all the other Historians, as the Clinodemi, Diuli, Fbilocborus, Philarobus, were but the Actors of other Mens Amours, as of formany Plays, while they compil'd the Acts of Kings and great Generals, and thrusting themselves into the Memory of their M.b. th. Fame,

h. ther

1

1-

te

1-

ay

t-

an

gs,

gs,

or-

rnveli

ra-

his

as, if

but

nich !

and

ther

nfelt

Go-

man,

g are

DOW-

ds of

d the

r he

more than the constant of the series of the form of the control of

Bur this City was the Mother and charitable Nurse of many other Arts and Sciences, some of which she stiff invented and illustrated; to others she gave both Esseaty, Honour and Increase: More especially to her is Painteing beholden for its first Invention, and the Perfection to which his has attain did For Apollodorus the Painter, who was the sirst that invented the heightning and softning of Shadows, was an Athenian Over whose Works there is this Inscription,

'Tis no bard Thing to reprehend me; But let the Men that blame me, mend me.

Then for Euphranor, Nikias, Afclepiodorus, and Philes nelus, the Brother of Phidias, some of them painted the Victories, others the Battels of great Generals, and some of the Heroes themselves. Thus Euphranor, comparing his own Theseus with another drawn by Parrhasius, said, that Parrhasius's Theseus eat Roses, but his fed upon Beef. For indeed Parrhasius's Piece was somewhat softly and esseminately painted, and perhaps it might be something like the Original. But he that beheld Euphranor's Theseus, might well say,

Who's bere, the brave and bold Erechthen's Son, Whom Pallas bred, and cherish'd as ber own?

Euphraner also painted the Battle of Mantinea fought by the Cavalry between the Lacedemonians and Epaminondas. The Story was thus: The Thehan Epaminondas puft up with his Victory at Leubre, and designing to insult and trample over falling Sparta, and the Glory of that City, with an Army of Seventy Thousand Mon, invaded and laid waste the Lacedemonian Territory, stirr'd up the Neighbouring Cities to revolt, and not far from Mantinea provok'd the Spartans to Battle; but they meither being willing, nor indeed daring to encounter him, being in Expectation of a Reinforce.

Rein thei fellin lierde defer hafte faew ingo and a Nigh tinean rating the To the Th Furni round mal ( dready able to

dy to

Succou But Ath mid Mantine ment t leifurel form'd fcouted the Nu and tir' up into very Ga tle betw thenrans Epaminon Euphrano Strength yet I do Judgmen or would before th

Reinforce

13

2

0

(3) h

er

16

us he

dita

Thea

ted

and

m-

rba-

his

was

haps

that

ught

pami-

nondas

ng to

Glory

usand

Terri-

revolt,

ans to

indeed

n of a

aforce.

Reinforcement from tachening priminondes diffed gimin the Night Time, and with albaha Secrecy imaginable fellighted the Lucidemonium: Territory plend miss of but. liede of talting is well infelindening destricte of Men to defend it had not the Allies of the Laced emenians made hafte to its Reliefone Thereiron's Epaningidus mader a thewas if his would again includes to fooyleng and land ingowafter the Country; and by this Means deceiving and amusing his Enemies, he retreats out of Lasonia by Night, and with fwift Marches coming upon the Mantime and wifex poctedly, at what Time they were deliber rating to fend Relief to Spanta, prefently commanded the Trebung to prepare to form the Town, I minediately the Thebans, who had a great Conceit of their Warlike Furniture, took their feveral Posts, and began to furround the City. This put the Mantineans into a difmal Consternation, and fill'd the whole City with dreadful Out-cries and Hurly-burly, as being neither able to withstand fuch a Torrent of Airmed Men, ready to ruth in upon them, nor having any dropes of Succour. warded and I seemed the Euter and To another

But at the fame Time, and by good Fortune, the Albanians came down from the Hills into the Plains of Mantinea, not knowing any Thing of the Critical Moment that requir'd more speedy Haftey but Marching leifurely along. However, to foon as they were inform'd of the Danger of their Allies, by one that scouted our from the rest, tho' but few in Respect of the Number of their Enemies, fingle of themselves, and tir'd with their March; yet they prefently drew up into Battalia, and the Cavalry charging up to the very Gates of Mantinea, there happen'd a terrible Batthe between the Horse on both Sides, wherein the Athemans got the better; and fo fav'd Mantinea out of Epaminondas's Hands. This Conflict was painted by Enphranor, and you fee in the Picture what Strength, what Fury and Vigour they fought. And yet I do not believe that any one will compare the Judgment of the Painter with that of the General; or would endure that any one should prefer the Pidure before the Tropby, or the Imitation before the Truth Reinforce

it felf I The hindred Simonides calls Painting filent Poerry and Postry speaking Hainting For those Actions which Painters; for forthmas they were duing, those History relates they were doned. And what the one fors forth in Colours and Figures, the other relates in Words and Sentences; only they differ in the Materials and Manner of Imitation, However, both aim at the same End, and he is accounted the best Historian who can make the most lively Descriptions both of Persons and Passions. Therefore Thucydides always drives at this Perspicuity, to make the Hearer, as it were a Spectator, and to incultate the same Passions and Perturbations of Mind into his Readers, as they were in, that beheld the Causes of those Effects. For Dem fibenes embattelling the Atbenians near the Rocky Shoar of Pyla, Brasidas hastening the Pilot to put out to Sea; then going to the Rowers feats, wounded, fainting and leaning on that Part of the Veffel where the Oars could not trouble him; the Land-fight of the Spartans, from the Sea, and the Sea-Engagement of the Athenians from the Land; then again in the Sicitian War, both a Land-Fight and Sea-Engagement, fo fought that neither had the better, all these Things are fo lively and fenfibly describ'd, that the Reader feels almost the same Motions and Contentions of the Body, as if he had been present and beheld the Actions themselves. So that if we may not compare Painters with Generals, neither must we equal Historians to for I have laid any Plot ; and there remaineds

Thersippus the Eroensian brought the first News of the Victory at Marathon, as Heraclides of Pontus relates. But most report, that Eucles running armed with his Wounds reeking from the Fight, and falling through the Door into the first House he met, expir'd with only these Words in his Mouth, God save ye, we are well. Now this Man brought the News himself of the Success of a Fight wherein he was present in Person. But suppose that any of the Goat-keepers or Herd-men had beheld the Combat from some high Hill at a distance, and seeing the Success of that great Atchievement, and greater than by Words can be express'd, should have

havelci about donette amoniAd Deaths dental demonia of the Quanti rians ar tions of Dintoof that fir! ed for t are appl ons of make A But the Compifin

And no

the Acti

mer, R. 9.

Friends of are at ham him this medy, for only to medy to medy to medy to medy to mediary confidered Young Mence, great for was the collocution,

<sup>\*</sup> A Flace with great I

TIG.

90

0

SI

11

-

h

18

it

118

cy

Ur

(Y

ut d,

ere of

of

UI-

fo

der the

ons

ters

the

ate:

his

ough

with well.

Suc-

But

had ance,

nent,

ould have have come to the City without any Wound of Blood about him, and Mouldinhayouelaim'd the Homonts dono to Cinegyrus, Callimachast and Polywollus, for gly and and Account of their Wounds, their Bravery and Deaths; would ft thou not have thought him impire dent above Impudence it felf? Seeing that the Luctdemoniant gave the Mcflenger that brought the News of the Victory at Mantinea, no other Reward than a Quantity of Victuals from the \* Phidirion 1 But Hifton rians are, as it were, well voic'd Relators of the Actions of Great Mon, who add Grace and Beauty, and Dinvok Wittee their Relations, and to whom they that first light upon them and read them, are indebta ed for their pleating Tydings. And being reall, they are applicated for transmitting to Posterity the Actions of those that do bravely. For Words do not make Actions, though we give them the Hearing. But there is a certain Grace and Glory of the Compiling Part, when it refembles the Grandeur of the Actions themselves. According to that of Hothe sekuans from the land then again in the Signam

And many Falsities be did unfold,
That look'd like Truth, so smoothly were they told.

It is reported also, that when one of his familiar Friends should say to Menander, The Feests of Bacchies are at hand, and thou hast made ne'er a Comedy, he made him this Answer, By all the Gods I have made a Comedy, for I have laid my Plot; and there remains only to make the Verses and Measures to it. So that the Poets themselves believe the Actions to be more necessary than the Words, and the first Things to be considered. Corinna likewise, when Pindar was but a Young Man, and made too daring a Use of his Esoquence, gave him this Admonition, that he was no Poet for that he never compos d any Fables, which was the chiefest Office of Poetry: In Regard that Ellocution, Figures, Metaphors, Songs and Measures,

<sup>\*</sup> A Flace where the Lacedemonians hanquetted in publick with great Farciment and Frugality.

Were invented to give a Sweetness to Things. Which Admonition Rindar daying up in his Mind, wrote a Centain Ode which thus begins, I and short bib thand

certain Gue winch thus begins,

salahimed Stall I I Imenus fings but of Gild but but from Spindles all of Gild but but her twiffed Turn unwinds,

and of Cadmus, that most ancient Kings or else the sacred Race of Spartans bold,

or Hercules, that far in Strength transcends.

Which when he shew'd to corinna, with a Smile, when you fow, faid fhe, you must scarrer the Seed with your Hand not sempty the whole Sack at once. MAnd indeed we find that Pindar intermixes in his Poetick Numbers a Collection of all forts of Fables. Now that Poetry employs it felf in Mythology is agreed by Plato likewife. For a Fable is the Relation of a falle Story, refembling Truth; and therefore very remote from real Actions, for Relation is the Image of Action, as Fable is the Image of Relation. And there fore they that feign Actions, are as different from His Agrians as they that speak differ from those that

A bens therefore never bred up any true Artist in Roccey or Lyric Verse. For Cinefias was a troublesome Writer of Ditbyrambicks: A Person of mean Parentage and of no Repute; and being jeer'd and derided by the Comedians, prov'd very unfortunate in the Purfait of and Colourers of Scatnes, regether vames

Now for the Dramatic Poets, fome of them looked upon Comedy to be so ignoble and troublesome, that the Areopagites publish'd a Law that no Man should make any Comedies. But Tragedy Hourish'd, and was cry'd up, and with Wonder and Admiration heard and beheld by all People in those Days, deceiving them with Fables and the Display of various Paffions whereby, as Gorgias fays, he that deceiv'd, was more Just than he that deceived not; and he that was deceived wifer than he who was not deceived. He that deceived was more just, because it was no more than what h pretended to do: And he that was decrived was wife

fon that bakeno wi Benefit ! nians? B wall'd th Arfenal, Neighbo Eloqueno Calamit nown or ting that Trophies chieveme Men the Signals o entrance would b them, fa ous Word stands n pure To born Mu Bull-dev and Vis There in Callippide Sedan-m outly ar Guilders coffly p and Mad cers and ing, not mans mi diculous Navies, For if y

paration

open th

tras, ch

certy, a

fon that he must be an Man of no Sense that is not raken with the fweetness of Words but Andover owher Benefit did those fine Tragedies procure the sibenio nians? But the firewdness and cunning of Themistocles wall'd the City; the Industry of Pericles adorned their Arfenal, and Cimon advanc'd them to command their Neighbours. But as for the Wisdom of Euripides, the Eloquence of Sophocles, the lofty Stile of Ejchylus, what Calamity did they avert from the City? or what Renown or Fame did they bring to the Atbenians? Is it fitting that Dramatick Poems should be compared with Trophies or Scholaftick Discipline with Noble Agchievements. Would ye that we should introduce the Men themfelves carrying before them the Marks and Signals of their own Actions, permitting them double entrance like the Actors upon the Stage? But then it would be requifite that the Poets mould go before them, faying and finging, a Panegyric, Gentlemen, Curious Words, give way to us whoever he be that understands not Encomiums of this Nature, that has not a pure Tongue, that never fang the orgies of the Highborn Muses, nor ever officiated at the Bacchanuls of the Bull-devouring Deity. And then there must be Scenes and Vizards, and Altars, and Verfatil Machines. There must be also the Tragedy-Affors, the Nicoffrati, Callippida, Menisci, Theodori, Poli, the Dreffers, and Sedan-men of Tragedy, like those of some sumptuoutly apparell'd Lady, or rather like the Painters, Guilders and Colourers of Statues, together with a tofily preparation of Veffels, Vizards, Purple-Coars and Machines, attended by an unruly Rabble of Danters and Guards; which a Lacedamonian once beholding, not improperly faid, How strangely are the Athehians mistaken, confuming so much Cost and Labour upon riliculous Triffer; that is to fay, wasting the Expences of Navies, and Victualling whole Armies upon the Stage. for if you compute the Cost of those Dramatick Pre-Parations, you will find that the Athenians fpent more pon their Bacche, Oidipode, Antigones, Medeas, and Eleras, than in their Wars against the Barbarians for Lierty, and extending their Empire. For their General

neni Out

low low falle

Mote Actihere here

that tist in lesome

by the

ne, that
flould
and was
n heard
deceiving

Passiony was more deceived t deceived

what he vas wifer;

ofercimes led forch the Soldiers to Battle, wommanding them only to make provisions of flick Food? as needed not the deciders preparation of Fire And andeed their Admirals and Captains of their Ships went a Board without any other! Brovision grhan Meal, Onions and Cheefer wW hereas the Mafters of the dborus a feeding their Dancers with Eels, Detrice, the Kernels of Gar. lick, and Marrow feafted for a long time, exercifing their Voices, and pleafing their Palats by turns. And as for these, if they were overcome, it was their Milfortune to be contemn'd and hiss'd ar. And for the Victors, there was neither Tripos, non confectated Or nament of Victory, as Demetrius calls it, but a Life prolong'd among Cables, and an empty House for a Tomb. For this is the Tribute of Poetry, and there is nothing more splendid to be expected from it.

Now then let us confider the great Generals going thither, to whom so soon as they pass'd by us, we must rise up and pay our Salutations, especially those who being never famous for any great Action, Military or Civil, were never surnished with daring Boldness, nor experience in such Enterprizes, nor initiated by the Hand of Militades that overthrew the Medes, or Themissocles that vanquish'd the Persians. This is the Martial-Gang, combating sometimes with Phalanxes by Land, and engaging with Navies by Sea, and laden with the Spoils of both. Give ear Enyo, the Daughter of War, to this same Prologue of Swords and Spears.

Hasten to Death, when for your Country vow'd.

As Epaminondas said, for your Country, your Sepulchers, and your Altars, throwing your selves into most Noble and Illustrious Combats. The Victors of which methinks I see approaching toward me, not dragging after them a Goat or Ox for a Reward, nor crown'd with Ivy, and smelling of the Dregs of Wine. But whole Cities, Islands, Continents and Colonies well Peopled are their Rewards, being surrounded with Trophies and Spoils of all sorts. Whose Statues and Symbols,

bolsiof in Jens Thirma iplaysot of They fand Vo Phanicia Clean and and his Victory brings of ctory of Conditie again by and Caria reft proc ther Same another Oars, an of Fame City obfe Victories ries of E/ with Aero Bor. But the A:beni Fight at Month th Naval Vid twelfth th very of th turn'd bar Month the of March w in the Full twelsth of tinea, where

<sup>\*</sup> A Prop flood a Chapp mous for fon

dil

dio

10

15

131

1

1010

1-1

rfe.

4

ro

ng

uit

ho

or

nor

the

1111-

ial-

ind,

the

Var,

pul-

most

hich

ging

wn'd

But

Tro-

ym.

bols

bels of Honour ares Burthenolus a hundred Furlangs in length, South-walls, Roads for Ships, the passant This may be the Cher fone field and Amphipotics Murathon diest splaysothe Victory of Milliadas, and Salamis the Glory of Themistogles, brinniphing over the Ruins of as Thous fand Weffels ... The Wictory of Conon brings away the Phonician Galleys from Eurymedon. And the Victory of Clean and Demosthenes, brings away the Shield of Brasidas, and his Captive Soldiers in Chains from Sphatteria, The Victory of Conon and Thrafybulus walls the City, and brings the People back at liberty from Phyland The VIctory of Alcibiades near Sicily restores the languishing Condition of the City; and Greece beheld Ionia raised again by the Nictories of Neleus and Androclus, in Lydia and caria. If you ask what Benefit every one of the rest procur'd to the City? One will answer Lesbos, another Samos, another Cyprus, another the Pontus Euxinus, another Five hundred Galleys with three Banks of Oars, and another Ten thousand Talents, the Rewards of Fame and Trophies won. For these Victories the City observes Publick Anniversary Festivals; for these Victories the facrifices to the Gods; not for the Victoties of Eschylus and Sophocles; nor because Carcinus lay with Aerope, or because Astydamas was familiar with Hefor. But upon the fixth of August, even to this Day, the Abenians celebrate a Festival in memory of the Fight at Marathon. Upon the fixteenth of the same Month the Conduits run Wine in remembrance of the Naval Victory won by Chabrias near Naxos. Upon the twelfth they offer thanksgiving Sacrifices for the recovery of their Liberty. For upon that Day they return'd back from Fbyle. The third of the fame Month they won the Battle of Platea. The fixteenth of March was Confecrated to Diana, the Moon appear'd In the Full to the Greeks Victorious at Salamis. The welch of May was made Sacred by the Battle of Manmea, wherein the Athenians, when their Confederates 11

A Promontory Shooting into the Black Sea, where load a chappel dedicated to some Virgin God-bead, and fa-mous for some Victory thereabout obtain'd.

were routed and fledu allone by themselves obtain'd the Victory and Triumph over their victorious Enemies; fuch Actions as thefe procurd Honour and Veneration and Grandeur to the City. For these Acts it was that Pinday call'a Athens the Support of Greece not because the Greeks were aggrandiz'd by the Tragedies of Fbrynichus and Thefpis, but because (as he says) near Artemifiem the Arbenian Youth laid the first Foundation of their Freedom; and afterwards fixing it upon the Adamantine Pillars of Salamis, Mycale and Platea, multiply'd their Felicity to others. But as for the Writings of the Poets, they are meer Bubbles. But Rhetoricians and Orators indeed have fomething in them that renders them in some measure fit to be compar'd with great Captains. For which Reason, Afchines deriding Demostbenes, is reported to have faid of him, that he had commenc'd a Suit between Oratory and the Art of conducting an Army. But for all that, do you think it proper to prefer the Plataick Oration of Hypirides, to the Victory of Aristides? Or the Oration of Lyfias against the thirty Tyrants, to the Acts of Thisfybulus and Archius that put them to Death? Or that of Aschines against Timarchus for Whoring, before the relieving of Byzantium by Phocion, by which he prevented the Sons of the Confederates from being the Scorn and Devision of the Macedonians? Or shall we compare the Orarion of Demostbenes concerning a Crown, before the publick Crowns which he receiv'd for fetting Greece at Liberty, wherein the Ribetorician has behaved himself most splendidly and learnedly, swearing by the Progenitors of those that ventur'd their Lives at Marathon for the Liberty of Greece, rather than by those that instructed Youth in the Schools; among which were Hocrates, Antiphontes, and the Hei? All which the City buried at the Expences of the Publick honouring the Sacred Relicks of their Bodies, and tranflaring those Renowned Heroes into the number of the Gods, and by these it was that the Orator chose to fwear, though he could not follow their Example. Horrates also was wont to say, that they who ventur'd their Lives at Marathon, fought as if they had been in-

fpir'd their c that a did ! A and ter For n Sword, ing an and A polites, adaptin not ma would of Wea so afra or to pr even ? Maratbo And Pe derided But Isoc teen Ye he had neither standing that Ti very, w while Ip talion o nians ha of Greece their Vo Nation a in his St

Words 1

had erec

Hecatonpe

to deride

the quick

d

e-

C-

it

10 7

·6-

75)

m-

on

ed,

to-

em

ar'd

de-

hat

Art

you

lypi-

of

bre-

that

the

ven-

corn

pare, be-

tting

hav'd

es at

n by

mong

which

. ho-

tran-

of the

ofe to

ntur'd

en in-

fpird

fair'd with other Souls, than their own; and extolling their daring Boldness, and Contempt of Life, to one that ask'd him (being at that Time very aged) How be did! As well faid be, as one who being now above Fourfcore and ten Years old, esteems Death to be the worst of Evils. For neither did he spend his Years in wherting his Sword, in grinding and fliarpning his Spear, in fouring and poliffing his Helmet, in commanding Navies and Armies, but in knitting and joining together oppolites, Adequates, and like Cases, and smoothing and adapting of Periods and Sentences; only that he did not make use of Files, Plainers, or Chizzels. How would that Man have been affrighted at the clattering of Weapons, or the routing of a Fbalanx, who was so afraid of suffering one Vowel to clash with another, or to pronounce a Word where the Syllables were uneven? Miltiades, the very next day after the Battle of Marathon, return'd a Victor to the City with his Army. And Pericles having subdu'd the Samians in nine Months, derided Agamemnon that was ten Years taking of Troy. But Isocrates was no less than three Olympiads (or fifteen Years) in writing a Panegyric; in all which Time he had neither been a General, nor an Embassador, neither built a City, nor been an Admiral; notwithstanding the many Wars that harrass'd Greece within that Time. But while Timotheus freed Eubea from Slavery, while Chabrias vanquish'd the Enemy near Nazus, while Iphicrates defeated and cut to pieces a whole Battalion of the Lacedemonians; at which Time the Athemans having shaken off the Spartan Yoke, set the rest of Greece at Liberty; with as ample Priviledges to give their Voices in the general Assemblies of the whole Nation as they had themselves; he sits poring at home in his Study, feeking out proper Phrases and choice Words for his Oration; during which Time Fericles had erected stately Porticoes, and the goodly Temple decatonpedes. Though the Comick Poet Cratinus feems to deride even Pericles himself, as one that was none of the quickest, where he fays, The rates also was wone so hav, each char who veniors

when Lives at Merathin thughe as it they had been de-

ne experimented, that the Place will not yield a spring, because the Calairas wadge, adjudy of its own Nature facty, solland the Mish of the Mointhie it receives, and brow who in such a signification principle is much be the proposition of take Warner take Warnough: But it must be the page of page of take Warnough:

Confider flow the poor Spirit of this great Orator, who spent the ninth part of his Life in compiling one fingle Oration. But to fay no more of him, is it rational to compare the Harangues of Demofibenes, as he was an Orator, with the Martial Exploits of Demofibines when a great Leader? For Example, that which he made to fet forth the inconsiderate Folly of conen, with the Trophies which himfelf erected before Pyla: Or his Declamation against Amathusus, concerning Slaves, with the noble Service which he perform'd in reducing the Lacedemonians to Slavery. Neither can it be faid, because he compos'd an Oration for granting the Freedom of Athens to all that came to inhabit there; that he therefore deferv'd as much Honour as Alcibiades, who made one People of the Mantineans and Elians, and join'd them Confederates with the Atbenians against the Lacedamonians. And yet we must acknowledge that the publick Orations of Demosibenes deserve Applause, and particularly his Philippics, in which he bravely encourages the Atbenians to take Arms, and extols the Enterprize of Leptines.

Against running in Debt, or taking up Money upon Usury.

Translated out of the Greek by the same Hand.

PLATO in his Laws permits not any one to go and draw Water from his Neighbour's Well, who has not first dig'd and sunk a Pit in his own Ground, till he is come to a Vein of Clay, and has by his Sounding

ing ex Spring. own N sture it through ter from means f ought t their L. alfo con to borre Mens Pa before t every M it were, Springs, suffice to on the co idle Expe perfluous have rec into Debi ly be juc do not or but only. whatthat in need: Testimon; of his owr his own, I Why th Banker or ble. Tho ver : Make they are go of Aulis, Board with

heat than

with the At

ike Ruft,

the Lustre

01,

nç

ti-

he

bi-

ich

nun,

la:

ing

in

n it

ting

abit

r as

reans.

the

must

benes

, in

take

king

o and

o has

ound

ound-

ing

ing experimented, that the Place will not yield a Spring, because the Clay or Potters Earth being of its own Nature fatty, solid and strong, retains the Moiflure it receives, and will mot let it foak or pierce through: But it must be lawful for them to take Water from another's Ground, when there is no way or means for them to find any in their own: For the Law ought to provide for Mens Necessity, but not favour their Laziness. The like Ordinance there should be also concerning Money: That none should be allow'd to borrow upon Usury, nor to go and dive into other Mens Purfes, as it were into their Wells and Fountains, before they have first search'd at home, and sounded every Means for the obtaining it; having collected, as it were, and gather'd together all the Gutters and Springs, to try if they can draw from them, what may suffice to supply their most necessary Occasions. But on the contrary, many there are, who, to defray their idle Expences, and to fatisfy their extravagant and fuperfluous Delights, make not use of their own, but have recourse to others, running themselves deeply into Debt without any Necessity. Now this may easily be judg'd, if one does but confider, that Usurers do not ordinarily lend to those which are in Distress; but only to fuch as defire to obtain, and get somewhat that is superfluous, and of which they stand not in need: So that the Credit given by the Lender, is a Testimony sufficiently proving that the Borrower has of his own; whereas on the contrary, fince he has of his own, he ought to keep himself from borrowing.

Why should'st thou go and make thy Court to a Banker or a Merchant? Borrow from thine own Table. Thou hast Tankards, Dishes, and Basons of Silver: Make use of them for thy Necessity, and, when they are gone to supply thy Wants, the pleasant Town of Aulis, or Isle of Tenedos will again refurnish thy Board with fair Vessels of Earth, far more cleanly and neat than those of Silver: For they are not scented with the strong and unpleasant Smell of Usury, which like Rust, daily more and more sullies and tarnishes the Lustre of thy sumptuous Magnificence. They

will

will not be every day puteling thee in mind of the Casends and new Moons, which being of themfelves the most holy and facred Days of the Months, are by Reafon of Uturies rendred the most odious and accurs'd. For as to those, who choose rather to carry their Goods to the Brokers, and there lay them in Pawn for Money, raken upon Ushry, then to fell them out-right, I do not believe that Jupiter Ctefius himself can preferve them from Beggary. They are asham'd forfooth to receive the full Price and Value of their Goods; but they are not affiam'd to pay use for the Money they have borrowed on them. And yet the great and wife Pericles caus'd that coffly Robe of fine Gold, weighing about forty Talents, with which Minerva's Statue was adorn'd, to be made in such a manner, that he could take it off and on at his Pleafure; To the end ( faid he ) that when we shall stand in need of Money to Support the Charges of an expensive War, we may take it, and make use of it on so weighty an Occasion, putting again afterwards in its place another of no less Price and Value than the former. Thus we ought in our Affairs, as in a Befieged Town, never ro admit or receive the hostile Garrison of an Usurer, nor to endure before our Eyes the delivering up of our Goods into perpetual Servitude; but rather to cut off from our Table what is neither necessary nor profitable; and in likeumanner from our Beds, our Couches, and our ordinary Expences, fo to keep our Selves free and at liberty, in hopes to restore again, what we shall have retrench'd, if Fortune shall hereafter smile upon us. The Roman Ladies heretofore willingly parted with their Jewels and Ornaments of Gold, for the making a Cup to be fent as an Offering to the Temple of Apollo Pythius in the City of Delphi. And the Carthaginian Matrons did with their own Hands cut the Hair from their Heads, to make Cords for the managing of their Warlike Engins and Instruments, in defence of their Besieged City. But we, as if we were asham'd of being able to Rand on our own Legs, and without being supported by the Assistance of others, go and enslave our selves by Engagements and Obligations; whereas it were much

much I

and Program of which is which is about to mians, to City, to course to

and Aim

berty :

Earth,

live and

For how over-tal Take Pack-hot that cru thee not rous Ki Liberty lets thy hot, he tisfie his fure. I

thing, of fell, he speaks to give

dono

much hetter that refraining pur Honour, and confining it to what is profitable for us, we hould of our Plate, which we flight either melt for fell build a Temple of Liberty for our Selves, our Wives, and our Children.

he

by

rry in

em

felf

n'd

neir

the

the

fine

Mi-

ian-

ire;

d of

may

pul

and

airs,

e the

etual what

inner

Ex-

y, 111

ch'd,

Roman

ewels

to be

ius In

ns did

leads,

e En-

d Ci-

ble to

ported

felves

were

much

Children at 10 choic only short or as 109 bestus. The Goddels Diana in the City of Ephelus gives to such Debtors, as can by into her Temple Freedom and Protection against their Creditors: But the Sanctuary of Parsimony and Moderation in Expences, into which no Usurer can enter, to pluck thence, and carry away any Debtor Prisoner, is always open for the Wife, and affords them a long and large Space of joyful and honourable Repose. For as the Prophetes, which gave Oracles in the Temple of the Pythian Apollo about the Time of the Median Wars, answer'd the Athonians, that God had for their Safety given them a Wall of Wood, upon which, forfaking their Lands, their City, their Houses, and all their Goods, they had recourse to their Ships for the Preservation of their Liberty: So God gives us a Table of Wood, Vessels of Earth, and Garments of coarfe Cloth, if we defire to live and continue in Freedom:

Aim not at gilded Coaches, Steeds of Frice, and Harness, richly wrought with quaint Device.

For how swiftly soever they may run, yet will Usuries over-take them, and out run them.

Take rather the first Ass thou shalt meet, or the first Pack-horse that shall come in thy way, and sly from that cruel and tyrannical Enemy the Usurer, who asks thee not Fire and Water, as heretofore did the Barbanous King of Persia, but which is worse, touches thy Liberty, wounds thy Honour by Proscriptions, and sets thy Goods to Sale by out cry. If thou payest him not, he troubles thee; if thou hast wherewithal to satisfie him, he will not receive it, unless it be his Pleasure. If thou sell'st, he will have thy Goods for nothing, or at a very under Rate; and if thou wilt not sell, he will force thee to it: if thou suest him, he speaks to thee of an Accommodation; if thou swear'st to give him Content, he will domineer over thee: If

thou goeft to his House, to discourse with him, he thurs his Door against thee; if thou stay'st at home, he is always knocking at thy Door, and will never fir from thee. Of what use to the Atbenians was the Decree of Solon, by which he ordain'd, that the Body should not be oblig'd for any Publick Debt? For they who owe, are in Bondage to all Bankers, and not to them alone ( for then there would be no great hurt, ) but to their very Slaves, who are Proud, infolent, Barbarous and Outragious, and in a word exactly fuch, as Plato describes the Devils and fiery Executioners to be. who in Hell torment the Souls of the Wicked. For thus do these wretched Usurers make the Court, where Justice is administred, an Hell to the poor Debters, preying on fome, and gnawing them Vulture like, to to the very Bones, and

Fiercing into their Entrails with Sharp Beaks;

and flanding over others, who are, like fo many Tantalus's, prohibited by them from tasting the Corn and Fruits of their own Ground, and drinking the Wine of their own Vintage. And as King Darius fent to the City of Athens his Lieutenants Datis and Artapheries with Chains and Cords, to bind the Prisoners they should take : So these Usurers, bringing into Great Boxes full of Schedules, Bills and Obligatory Contracts, as fo many Irons and Fetters for the Shackling of poor Criminals, go thro' the Cities, fowing in them as they pass, not good and profitable Seed, as did heretofore Triptolemue, when he went through all Places teaching the People to fow Corn; but Roots and Grains of Debts, that produce infinite Labours and intolerable Usuries, of which the End can never be found, and which, eating their way, and spreading their Sprouts round about, do in fine make Cities bend under the Burden, 'till they come to be suffocated. They fay, that Hares at the same time suckle one young Leveret, are ready to kindle and bring forth another, and conceive a third : But the Usuries of these Barbarous and Wicked Usurers bring forth before they conceive: For at the very Delivery of their Money, they immediately

mene Intere what nians

Ga. But it

Use So that hold, th that wh made an ever was and othe less perm themselv Laws in they lend spoken, d basely de who receive on, is false ndeed repu ree, but nuch as L here are no finer guilt ore Unfai t down, t y to fuch gh fo muc pure Avar Defire of neither ple nous and they ne rive their ich they e take awa

Vol. V.

immediately ask it back, taking it up at the fame Mo ment they lay it down; and letting out that again to Interest, which they take and receive for the Use of what they had lent. 'Tis a Saying among the Meffemans is where and such a principle of there is

Gate before Gate, and Rill a Gate bebind ? But it may much better be faid against the Usurers:

Use before "Use, and still more Use you'll find.

10

C,

11

ee

ld

ho em

but ba-

as

be,

For

here

ters,

e, to

Tan-

n and

ine of to the

phornes.

s they

Greice

Con-

ackling

n them

as did

Il Places

ots and

and in-

e found,

ng their

end un-

ung Le-

another,

e Barba-

ney con-

They

So that they laugh at those natural Philosophers, who hold, that Nothing can be made of Nothing, and of that which has no Existence: For with them Usury is made and engendred of that, which neither is, nor ever was. They think the taking to farm the Customs and other Publick Tributes, which the Laws nevertheless permit, to be a Shame and Reproach : And yet themselves on the contrary, in opposition to all the Laws in the World, make Men pay Tribute for what they lend upon Interest; or rather, if Truth may be poken, do in the very letting out their Money to Use, basely deceive their Debtor: For the poor Debtor, who receives less than he acknowledges in his Obligation, is falfely and dishonestly cheated. And the Fersians ndeed repute Lying to be a Sin only in a fecond Deree, but the first they repute to be in Debt : Forafsuch as Lying frequently attends those that owe. Now here are not in the whole World any People, who are finer guilty of Lying than Usurers, nor that practice ore Unfaithfulness in their Day-Books in which they t down, that they have deliver'd fuch a Sum of Moy to fuch a Person, to whom they have not given sh so much. And the moving Cause of their Lying pure Avarice, not Want or Poverty, but an insatia-Defire of always having more, the End of which leither pleasurable nor profitable to themselves, but nous and destructive to those, whom they injure. they neither cultivate the Lands, of which they rive their Debtors, nor inhabit the Houses, out of th they eject them, nor eat at the Tables which ey, they take away from them, nor wear the Clothes of nediately Vol. V. R which

which they strip them. But first one is destroy'd, and then a second soon follows, being drawn on, and allur'd by the former. For the Mischief spreads like Wild-fire, still consuming, and yet still increasing by the Destruction and Ruin of those that fall into it, whom it devours one after another. And the Usurer, who maintains this Fire, blowing and kindling it to the undoing of so many People, reaps no other Advantage from it, but only that he now and then takes his Book of Accompts, and reads in it, how many poor Debtors he has caused to sell what they had; how many he has disposses'd of their Lands and Livings; whence he came and whither he is gone by always turning, winding, and encreasing his Money.

Think not that I speak this for any Ill-will or En-

mity, that I have born against Usurers:

For never did they drive away my Kine,
Or Horses,

But my only Aim is, to shew those, who are so ready to take up Money upon Use, how much Shame and Slavery there is in it, and how it proceeds only from extream Folly, Sloth and Effeminacy of Heart. For if thou hast of thy own, borrow not, fince thou hast no need of it; and if thou hast nothing, borrow not, because thou wilt not have any Means to pay. But let us consider the one and the other apart. The Elde Cato faid to a certain Old Man, who behaved himfel ill: My Friend, seeing old Age bas of it self so many Evils why doest thou go about to add to them the Reproach an Shame of Wickedness ? In like manner may we say to Man, oppress'd with Poverty: Since Poverty bas of felf so many and so great Miseries, do not beap upon them the Anguishes of borrowing and being in debt. Take not from ! verty the only good thing, in which it is superior to Riches, wit, Freedom from penfive Care. Otherwise thou wilt su ject thy felf to the Derision of the common Prover which fays:

> A Goat I cannot bear away, Yet you an Ox upon me lay.

Tho to lo to a

have who l a Mai to do Gram Doorin all t be dun are alu that ri losophe Jupiter. tate and fmiling Ufe. Fo braided a foolish was there might ha that were not them! rest, and Hands, no Abundanc only them Hares and felf, as if more dum than a Dog be affistant him, deligh Defence ? I Land, and

Here I Whilst b

Maintenance

Thou canst not bear Poverty, and yet thou art going to load on thy self an Usurer, which is a Burden, even to a Rich Man insupportable.

But you will fay perhaps, How then would you have me to live? Is this a Question fit for thee to ask, who hast Hands, Feet and a Voice, who in brief art a Man, whose Property it is to Love, and be beloved, to do and receive a Courtesie? Canst thou not teach Grammar, bring up young Children, be a Porter or Door-keeper, travel by Sea, serve in a Ship? There is in all these nothing more shameful or odious, than to be dunn'd with the importunate Clamors of fuch, as are always faying, Pay me, give me my Money. Rutilius, that rich Roman, coming one Day to Musonius the Philosopher, whisper'd him thus in his Ear: Musonius, Jupiter the Saviour, whom you Philosophers profess to imitate and follow, takes not up Money at Interest. fmiling prefently answer'd him: Nor yet does be lend for Use. For this Rutilius, who was himself an Usurer, upbraided the other with borrowing upon Use. Now what a foolish Stoical Arrogance was this? For what need was there of bringing here Jupiter the Saviour, when he might have given him the fame Admonition by things that were familiar, and before his Eyes? Swallows run not themselves into Debt, Ants borrow not upon Interest, and yet Nature has given them neither Reason, Hands, nor Art. But she has endu'd men with such Abundance of Understanding, that they maintain not only themselves, but also Horses, Dogs, Partridges, Hares and Jays. Why then dost thou condemn thy felf, as if thou wert less able to perswade than a Jay, more dumb than a Partridge, and more ungenerous than a Dog, in that thou canst not oblige any Man to be affiftant to thee either by ferving him, instructing him, delighting him, guarding him, or fighting in his Defence? Dost thou not see, how many occasions the Land, and how many the Sea affords thee, for thy Maintenance? Hear also what Crates fays:

Here I faw Micylus the Wool to Card, Whilst his Wife Spun, that they by Labour hard,

R 2

In

d, nd ke by it,

to Adalces

how

ngs; tur-

ready
ne and
y from
For if
haft no
not, beBut let
e Elder
himfel
my Evils

fay to bas of them the from Portion Riches,

wilt fu

Prover

In these hard times might 'scape the hungry Jaws of Famine.

King Antigonus, when he had not for a long time feen Cleanthes the Philosopher, said to him: Diff thou yet, O Cleanthes, continue to grind? Tes Sir, reply'd Cleanthes, I still grind, and that I do to gain my Living, and not to depart from Philosophy. How great and generous was the Courage of this Man, who, coming from the Mill and the Kneading Trough, did with the same Hand which had been employed in turning the Stone, and moulding the Dough, write of the Nature of the Gods, Moon, Stars and Sun! And yet we think these to be servile Works.

Therefore, forfooth, that we may be free, we take up Money at Interest, and to this purpose flatter base and fervile Persons, wait on them, treat them, make them Presents, and pay them Pensions, and this we do, not being compell'd by Poverty (for no Usurer will lend a poor Man Money ) but to gratify our Prodigality. For if we would be content with fuch things, as are necessary for human Life, Usurers would be no less rare in the World, than Centaurs and Gorgons. Luxury and Excess, as it produc'd Goldsmiths, Silversmiths, Perfumers and Diers of curious Colours, so has it also brought forth Usurers. For we run not into Debt for Bread and Wine, but for the purchasing of stately Seats, numerous Slaves, fine Mules, coffly Hangings, rich Tables, and for all those foolish and superfluous Expenses, to which we frequently put our selves for the exhibiting of Plays to the People, or some fuch vain Ambition, from which we frequently reap no other Fruit but Ingratitude. Now he that is once intangled in Usury, remains a Debtor all his Life, no unlike in this to the Horse, who, having once taken the Bridle into his Mouth, and the Saddle on his Back, 16 ceives one Rider after another. Nor is there an Means for these Debtors to make their Escape into the fair Pastures and Meadows, which once they enjoy's but they wander about, like those Dæmons, mention

by E

In lik Ufure fomet havin find th For as up and which rolling himfel ditor, one Ufi broyling more of Persons any Med are conti Choleric more an are not w vous Ang of the Y but anoth causes the they shou

For I no wealthy, whose Disco I remain the House, or P same thing pust up as Would you

they migh

by Empedocles to have been driven out of Heaven by the offended Gods:

By the Skies Force they're thrust into the Main, Which to the Earth soon spues 'em back again: Thence to bright Titan's Orb they're forc'd to slie, And Titan soon remits them to the Skie.

ne

ou

le-

and

0115

the

mie

one,

the

hefe

take

base

make

s we

furer

Pro-

hings,

be no

But

Silver.

fo has

fing of

coftly

lish and put our

or fome

reapno

is once

taken th

Back, re

here and

enjoy'd

mention

In like manner do such Men fall from the Hand of one: Usurer or Banker to another, sometimes of a Corintbian, sometimes of a Patrean, sometimes of an Athenian, 'till having been deceiv'd and cheated by all, they finally find themselves diffipated and torn in pieces by Usury. For as He who is fallen into the Dirt, must either rise up and get out of it, or else lie still in the Place, intowhich he first fell, for that by tumbling, turning, and rolling about, he does but still more and more bemire himself: So also those, who do but change their Creditor, and cause their Names to be transcrib'd from one Usurer's Book to anothers, do by loading and embroyling themselves with new Usuries, become more and more oppress'd. Now in this they properly resemble Persons distemper'd with Choser, who will not receive any Medicine sufficient to work a perfect Cure; but are continually taking away that which drops from the Cholerick Humour, and fo make way for it to gather more and more: For in the same manner these Men are not willing to be cleans'd at once, but do with grievous Anguish and Sorrow pay their Use at every Season of the Year, and no sooner have they discharg'd one, but another drops and stills immediately after, which causes them both aking Hearts and Heads; whereas they should have taken care to get wholly clear, that they might remain free and at Liberty.

For I now turn my Speech to those, who are more wealthy, and withal more nice and effeminate, and whose Discourse is commonly in this manner; How shall I remain then without Servants, without Fire, and without an House, or Place, to which I may repair? Now this is the same thing, as if one, who is sick of a Dropsie, and pust up as a Barrel, should say to a Physician: How? Would you have me become stender, lean and empty? And

R 3

why

why not, provided you thereby get your Health? Thus 'tis better you should be without Servants, than that you should your Telf become a Slave; and that you should remain without Possessions, than that you should be made the Possession of another. Give Ear a little to the Discourse of the two Vultures, as it is reported in the Fables. One of them was taken with fo ftrong a Fit of Vomiting, that he faid, I believe I shall cast us my very Bowels. Now to this his Companion answer'd. What burt will there be in it? For thou wilt not indeed throw up thine own Entrails, but those of a deceas'd Person, which we devour'd the other Day. So he who is indebted, fells not his own Inheritance, nor his own House, but that of the Usurer, who lent him the Money, to whom the Law judges the Right and Possession of them. Nay, by Jupiter, will he fay to me, but my Father left me this E-State. I believe it well, but he left thee also Liberty and a good Repute, of which thou oughtest to make more Account, and be more careful. He who begat thee, made thy Foot, and thy Hand, and nevertheless if they happen to be mortified, thou wilt give Money to the Chirurgeon to cut them off. Calypfo presented Wyfes with a Robe, breathing forth the fweet fcented Odor of an immortal Body, which she put on him, as a Token and Memorial of the Love she had born him, But when his Ship was cast away, and himself ready to fink to the Bottom, not being able to keep above the Water, by reason of his wet Robe, which weigh'd him downwards, he put it off, and threw it away, and having girt his naked Breaft with a certain broad Swadave they Patience to Rebnadognil.

-9d a Swam fafe to Shore. -

And afterwards, when the Danger was over, and he feen to be landed, he wanted neither Food nor Rayment. And is it not a true Tempest, when the Usurer after some time comes to assault the miserable Debtors with this Word Pay?

Ibis baving said, the clouds grow thick, the Sea Is troubled, and its raging Waves beat high, Whilst East, South, West Winds through the Welkin fly.

These

Thefe one af them a himfelf finks do with himfor him

Crates

for owin Paymen and Tro ouifite t trimony Cloak a Anaxagor stures. amples? those wh Land in House an liv'd well and Idler reign'd in Gods, Shall immediate allotted 1 turn'd to bear and 1 of, and cl Phineus cer to them, Food. No pect the Se fore it is fore the OI Wines: Im and immed Grapes are Month of

shews the V

These Winds are Use, and Use upon Use, which roll one after another; and he, that is overwhelm'd by them and kept down by their Weight, cannot serve himself, nor make his escape by Swimming, but at last sinks down to the Bottom, where he perishes, carrying with him his Friends, who were Pledges and Sureties for him.

Crates the Theban Philosopher acted far otherwise: for owing nothing, and confequently not being preft for Payment by any Creditor, but only tir'd with the Cares and Troubles of House-keeping, and the Sollicitude requisite to the Management of his Estate, he left a Patrimony of eight Talents Value, and taking only his Cloak and Wallet, retir'd to Philosophy and Poverty. Anaxagoras also forsook his plentiful and well-stockt Pastures. But what need is there of alledging these Examples? Seeing that Philoxenus a Musician, being one of those who were sent to people a new City, and new Land in Sicily, where there fell to his Share a good House and great Wealth, with which he might have liv'd well at his Ease, yet seeing that Delights, Pleasure and Idleness, without any Exercise of good Letters, reign'd in those Quarters, said, These Goods, by all the Gods, shall not destroy me, but I will rather lose them; and immediately leaving to others the Portion that was allotted to himself, he again took shipping, and return'd to Atbens. Whereas those who are in Debt, bear and suffer themselves to be su'd, tax'd, made Slaves of, and cheated with false Money, feeding with King Phineus certain winged Harpies. For these Usurers fly to them, and ravish out of their Hands their very Neither yet have they Patience to flay and expect the Season; for they buy their Debtors Corn before it is ready for Harvest; bargain for the Oil, before the Olives are ripe, and in like manner for their Wines: I will bave it, fays the Usurer, at such a Price, and immediately gets the Writing fign'd; and yet the Grapes are still hanging on the Vine, expecting the Month of September, when the Star Ardurus rifes and shews the Vintage.

d

d

as

n.

to

he

p,

nd

id-

he

ay-

fu-

eb-

flyo

nese

## PLUTARCH's Platonic Questions.

## Translated out of the Greek by R. Brown, M. L.

WHAT is the Reafon, that Socrates his God bid him to act the Midwife's Part to others, but charged himfelf not to generate? For thus he talks to Theatetus, not after his merry jesting way, because he would never have used the Name of God in such a manner, though Plato in that Book makes Socrates feveral times to talk with great Boasting and Arrogance, as he does now. There are many (dear Friend) fo well affected towards me, that they are ready to fall rudely upon me, when I offer to cure them of the least Madness: For they will not be perswaded that I do it out of good Will, because they are ignorant that God bears ill Will to no Man, and that therefore I wish Ill to no Man; but to stand in a Lie, or to stiffe the Truth, neither of these Things I can do. Whether therefore did he stile his own Nature, which was of a very frong and pregnant Wit, by the Name of God, as Menander fays, For our Mind is God; and as Heraclitus, Man's Genius is a Deity? Or did some Divine Cause, or some Genius or other impart this way of Philosophizing to Socrates, whereby as he was interrogating others, he cleared them of Pride, Error and Ignorance, Things that made them troublesome both to themselves and others. For about that Time there happened to be in Greece several Sophisters; to these some young Men paid great Sums of Money, for which they purchased a frong Opinion of Learning and Wifdom, and of being stout Disputants; but this fort of Disputation fpent much Time in triffing Squablings, which neither were of any Credit or Profit. Now Socrates using an argumentative Discourse, by way of a purgative Remedy, procured Belief and Authority to what he faid; because in refuting others, he himself affirmed nothing; and he the fooner gained upon People, because he seemed rather to be inquisitive after the Truth, as Well

well as that uf arity, loved; as is Aributi spect of must ta best, the Children It being would he t were no E Disputati Bays for, Antagonii were to gi the best, there is no the like, t they can fa ly are the as the Air Noise in it not exactly ment in Dif zous within without. F have Philos ble to do more, if Men did juftly int unstable Disc bid him conv And of Evils, Err least Benefit t Æsculapians; Body; indeed tion. But if and if the Ti

well as they, than to maintain his own Opinion For that useful Thing, Judgment, is taken with Familiarity, and the Lover is blinded with the Thing loved; and nothing of a Man's own is so beloved, as is his Opinion and Discourse. And the Distribution of Children, said to be the justest, in respect of Discourses, is the unjustest; for there a Man must take his own, but here a Man must chuse the best, tho' it be another Man's. Therefore he that has. Children of his own, is a worse Judge of other Mens: It being true, as the Sophister faid well, The Eleans. would he the most proper Judges of the Olympick Games, were no Eleans Gamefters. So he that would judge of Disputations, cannot be just, if he either feeks the Bays for, or is himself Antagonist to either of the. Antagonists. For as the Grecian Captains, when they were to give their Suffrages, who had behaved himfelf the best, every Man of them Voted for himself: So there is not a Philosopher of them all, but would do the like, befides Socrates, and those that acknowledge they can fay nothing that is their own, and thefe only are the pure uncorrupt Judges of the Truth, For as the Air in the Ears, unless it be still, and void of Noise in it self, without any Sound or Tinkling, does not exactly take Sounds, so the Philosophical Judgment in Disputations, if it be disturbed and obstrepetous within, is hardly comprehensive of what is faid without. For our familiar and inbred Opinion, must have Philosophy to rectify the best Things it is capal ble to do; all others err from the Truth. Furthermore, if Men can comprehend and know nothing, God and justly interdict Socrates the Procreation of false and unstable Discourses, which are like Wind-eggs, and bid him convince others who were of any other Opi-Mon. And Reafoning, which rids us of the greatest of Evils, Error and Vanity of Mind, is none of the least Benefit to us: For God bas not granted this to the Asculapians; Nor did Socrates give Physick to the Body; indeed he purged the Mind of secret Corrupad tion. But if there be any Knowledge of the Truth, and if the Truth be one, he has as much that learns ell

113

1-

5,

nd

in en

[ed

of

on ner

an

18d;

> 10ule

> > as

it of him that invented it not, as the Inventor himfelf. Now, he the most easily attains the Truth, that is perswaded he has it not; and he chuses best, just as he that has no Children of his own, adopts the best. Mark this well, that Poetry, Mathematicks, Oratory and Sophistry, which are the Things the Deity forbad Socrates to generate, are of no Value; and that of the Tole Wisdom about what is Divine and Intelligible (which Socrates call'd Amiable and Eligible for it self) there is neither Generation nor Invention by Man, but Reminiscence. Wherefore Socrates taught nothing, but fuggesting Principles of Doubt, as Birth-pains, to young Men, he excited, and at the same time confirmed the innate Notions: This he call'd his Art of Midwifery, which did not (as others professed) extrinsically confer Intelligence upon his Auditors; but demonstrated it to be innate, yet imperfect and confused, and in want of a Nurse to feed it.

Why does he call the Supream God Father and Maker of all Things? Is he (as Homer calls him) of Created Gods and Men the Father, and of Brutes and Things that have no Soul, the Maker? If Chrysippus may be reedited, he is not properly stiled the Father of a Field, who only fow'd it : tho' Fruits spring from the Seed; yet figuratively it may; as the Maker of the World is call'd the Father of it. And in his Convivium he calls Phadrus the Father of the amatorious Discourse, which he had introduced; and so in his Phedrus he calls Lycias, who had been the Occasion of an excellent Discourse about Philosophical Matters. Or is there any difference between a Father and a Maker? Or between Procreation and Making? For, as what is procreated, is also made, but not on the contrary; so he that procreated did also make: For the procreation of an Animal, is the making of it. Now the Work of a Maker, as of a Builder, a Weaver, a Mufical Instrument Maker, or a Statuary, does altogether differ from its Author: But the Principle and Power of the Procreator is implanted in the Progeny, and contains his Nature, the Progeny being a Piece pull'd off the Procreator. Since therefore the World is neither

neit but it, v mixe ther of it Plato' not b confif not th and fi finite Partak only t made l Republ to be c of thei pose th and of presents first Spec libles, fi cond con them. affigned i the Mind fibles, Be hood and viding th of the Sec greater? it appears Essence of Respect ev and pure; Bodies, con material, is infinite and takes of In every Sensib

peither like a piece of Potters Work, nor Joiners Work, but that there is a great Share of Life and Divinity in it, which God from himself communicated to, and mixed with Matter; God may as well be called Father of the World, it having Life in it, as the Maker And fince these Things come very near to Plato's Opinion, confider, I pray, whether there may not be some Probability in them. Whereas the World confifts of two Parts, Body and Soul, God indeed made not the Body; but Matter being exhibited, he formed and fitted it, binding up and confining what was infinite within proper Limits and Figures. But the Soul partaking of Mind, Reason and Harmony, was not only the Work of God, but part of him, not only made by him, but begot by him. Therefore in the Republick Universal, suppose the Universe, as one Line, to be cut into two unequal Sections; again cut each of these Sections in two after the same manner; suppose this to constitute the Genera of Things sensiale, and of Things intelligible in the Universe, the first represents the Genius of Intelligibles, comprehending the first Species; the second the Mathematicks. Of Sentibles, first the Genius comprehends folid Bodies, the second comprehends the Images and Reprefentations of them. Moreover, to every one of these four he has attigned its proper judicatory Faculty, viz. to the first, the Mind; to the Mathematicks, the Intellect; to Senfibles, Belief; to Images and Representations, Likelihood and Probability. But what does he mean by dividing the Universe into unequal Parts? And which of the Sections, the Intelligible or the Senfible, is the greater? For in this he has not explain'd himself. But it appears the Sensible is the greater Portion. For the Essence of Intelligibles is Indivisible, and in the same Respect ever the same, being contracted into a little, and pure; but an Effence divisible, and running about Bodies, constitutes the sensible Part. Now what is Immaterial, is limited; but Body in respect of Matter, is infinite and unlimited; and as it is Senfible, it partakes of Intelligible, when it is defined. Besides, as every Sensible has many Images, Shadows and Reprefentations

1d

he

efe,

rus

an

Or

Ma-

, 25

tra-

pro-

the

Mu-

ether

ower

and

ull'd

ld is

ither

fentations, and from one and the fame Original, several Copies may be taken both by Nature and Art; so the former must needs exceed the latter in Number, according to Plato, who makes the Notions of Things fenfible, to be Copies or Ideas, like Statues or Pictures of Things. material. Then the Mind conceives one fort of Ideas abstracted from Body, which belongs to the Mathematicks: This leads from Arithmetick to Geometry, thence to Aftrology, then to Mufick or Harmony. Things become Geometrical, by the Accession of Magnitude to Quality; Solid, by the Accession of Profundity to Magnitude; Aftrological, by the Accession of Motion to Solidity; Harmonical, by the Accession of Sound to Motion. Abstract then Sound from Motion, Motion from Solids, Profundity from Superficies, Magnitude from Quantity, we are then in notional Ideas, which have no Distinction among themselves, in respect of Unity and Solitude: For Unity makes no Number, unless joined by the infinite Binary, then it makes a Number. And thence we proceed to Points, thence to Lines, from them to Superficies, and Profundities, and Bodies, and to the Qualities of the Bodies so and so qualified. Now the Mind is the only judicatory Faculty of Intelligibles, and the Intellect is the Mind in the Mathematicks, as to Intelligibles appearing by Reseasion in a Glass. But as to the knowledge of Bodies, because of their multitude, Nature has given us sive Powers or Distinctions of Senses; nor are all Bodies discovered by them, many escaping Sense by Reason of their smalless. And tho' every one of us consists of Body and Soul, yet the Hegemonick and Intellectual Faculty is small, being hid in the huge Mass of Flesh Bod and Intelligible: For Intelligibles are the Principle of Bodily Things, but every Thing is greater than the Principle whence it came. Yet on the contrary some we match Things Mortal with Divine, in some means swill say, that by comparing Sensibles with Intelligibles the Cause and Sensible with Things Mortal with Divine, in some means she we match Things Mortal with Divine, in some means she can be contained as ever less than the Containing, and the Mind in the Mature of the Universe in the Intelligible contains the Mature of the Universe in the Intelligible contains the Mind in the Mind in the Mind in the Mature of the Universe in the Intelligible contains the Mind in the Mi Lines, from them to Superficies, and Profundities, and Nature of the Universe-in the Intelligible contains the Sensible

Sensible dle, hat it all ro cannot b in his Bo but the folution The Cafe poreal Pa and unal is not fai Minutenes fo, as beir tion and I to judge o a Thing is which is ev of it: But tions and But the Mir the Sight is

be and not to

Sensible. For God having plac'd the Soul in the middle, hath extended it through all, and hath covered it all round with Bodies. The Soul is invisible, and cannot be perceived by any of the Senfes, as Flato fays in his Book De Legibus; therefore every Man must dies but the World shall never die. For Mortality and Diffolution furrounds every one of our vital Faculties. The Case is quite otherwise in the World, for the Corporeal Part contained in the middle by the more noble and unalterable Part, is ever preserved. And a Body is not faid to be without Parts, and indivisible for its Minuteness: But what is Incorporeal and Intelligible is fo, as being fimple and fincere, and void of all Privation and Difference. Otherwise it were Folly to think to judge of Corporeal Things by Incorporeal. Now a Thing is faid to be without Parts and Indivisible, which is every where, and no part of the World void. of it: But all Affections and Actions, and all Corruptions and Generations are contained by an Instance But the Mind is only Judge of what is Intelligible, as: the Sight is of Light, by Reason of their Simplicity and Similitude. But Bodies having feveral Differences and Diversities, are comprehended some by one Juditatory, others by another, as by feveral Organs. Yet the they do not well, who despise the Dianoetick Faculty fice. in us: For it being great, comprehends all Sensibles, ies and attains to Things Divine. This must be a great five dif-Thing, which (as he fays in his Convivium) shows us of a low we should use amatorious Matters, turning our of a Minds from sensible Goods, to Things only discernable cital by the Mind, that we ought not to be enslaved by the seatty of any Body, Study or Learning; but laying and face such Pusillanimity, we may turn to the yast Ocean of Beauty. ciples

,

٢,

2

to

nd

12-

lty

n the

fome

ibles

mea

hing d the

s the

fible

What is the Reason that, though Plato always says lat the Soul is ancienter than the Body, and that it the Cause and Principle of its Rise; yet he likewise ys, that neither the Soul exists without the Body, nor e Mind without the Soul; but the Soul in the Body, d the Mind in the Soul? For so the Body will feem be and not to be, because it both exists with the

Soul, and is begot by the Soul. Perhaps what we have often faid is true, viz. That the Soul without Mind, and the Body without Form, did mutually ever coexist, and neither of them had Generation or Beginning. But after the Soul did partake of Mind and Harmony, and being through Confent made wife, wrought a Change in Matter, and being stronger than the others Motions, it drew and converted these Motions to it felf: So the Body of the World drew its Original from the Soul, and became conformable and like to it. For the Soul did not make the Nature of the Body out of its felf, nor out of nothing; but it wrought an orderly and pliable Body out of one diforderly and formless. Just as if a Man should fay, that the Virtue of the Seed is with the Body, and yet that the Body of the Fig-Tree or Olive-Tree was made of the Seed, he would not be much out (for the Body, its innate Motion and Mutation proceeding from the Seed, grew up, and became what it is:) So when formless and indefinite Matter was once formed by the in-being Soul, it received fuch and fuch a Form and Disposition.

Why, fince Bodies and Figures are contain'd partly by Rectilinears, and partly by Circles, does he make æquilateral Triangles, and Triangles of unequal Sides, the Principles of Rectilinears; of which he made the æquilateral Triangle and the Cube, the Element of the Earth; and a Scalenum and a Pyramid he made the Seed of Fire, and an Odaedron of Air, and an Eicofaedron of Water; but why does he not meddle with Circulars, though he does mention a Spheroides, where he fays, that of the afore-reckon'd Figures every Circumference of a Body may be divided into equal Parts? Or is their Opinion true, who think that he afcribed a Dodecaedron to the Globe, when he fays, that God made use of it in delineating the Universe? For upon account of the multitude of its Bafes, and the obtule ness of its Angles, avoiding all Rectitude, it is fice ible, and by Circumtention, like Globules of Twelve Skins, it becomes circular and comprehensive. has Twenty folid Angles, each of which is contain by three obtuse Planes, and each of these contains Right

and t up of each o There the Ye alike. rence ? linear ? is descr place of a Circu the Mi by Rec Triangle linder, b ther. the Right is as in a another o Figures, Polition. Triangula Unity, be Therefore Line befor divided in there is a ment. No rence: but angles. T cular, and And Plato first place, accidental. Cubes, each perficies, he Therefore t ment for ro a certain ma Figure. Bef

preserves the

and the fifth Part of aRight Angle. Now it is made up of twelve equilateral and equangular Quinquangles each of which confifts of Thirty of the first Scalena. Therefore it feems to refemble both the Zodiack and the Year, it being divided into Parts and Portions alike. Or is a Right in Nature prior to Circumference ? Or is Circumference but an Accident of Rectilinear? For a Right Line is faid to bend, and a Circle is describ'd by a Center and Distance, which is the place of a Right Line, by which it is measur'd: For a Circumference is every where equally diffant from the Middle. And a Cone and a Cylinder are made by Rectilinears. A Cone by keeping one fide of a Triangle fix'd and carrying another round. A Cylinder, by doing the like with a Parallelogram. Further, that is nearest to Principle which is less; but a Right is the least of all Lines, as it is simple; whereas in a Circumference, one part is concave without, another convex within. Besides, Numbers are before Figures, as Unity is before a Point, which is Unity in Polition. But indeed Unity is a Triangle: For every Triangular Number taken eight times, by adding an Unity, becomes quadrate, and this happens to Unity. Therefore a Triangle is before a Circle, and a right Line before a Circumference. Besides, no Element is divided into Things compounded of it felf; indeed there is a Dissolution of all other Things into an Element. Now, a Triangle is divided into no Circumfetence: but two Diameters cut a Circle into four Triangles. Therefore a Rectilinear Figure is before a Circular, and has more of the Nature of an Element. And Plato himself shows that a Rectilinear is in the first place, and a Circular is only consequential and accidental. For where he fays, the Earth confifts of Cubes, each of which is contained with Rectilinear Superficies, he also says the Earth is Spherical and round. Therefore there was no need of making a peculiar Element for round Things, fince Rectilinear, fitted after a certain manner among themselves, do make up this Figure. Besides, a right Line, whether great or little, preserves the same Rectitude; but the Circumference Right

-

15

ng

111.

V

ke

25,

the

to s

the

dron

rcli-

e he

um-

arts?

hed a

God

upon

otuse

Bes-

welve

For I

tain

ains

of a Circle, the less it is, the crookeder it is; the larger, the streighter. Therefore Lines falling on a Convex Superficies, some touch the Subject plan in a Point, others in a Line. So that a Man may imagin, that a Circumference is made up of little right Lines. But observe this, no Circle or Sphere is exact; and though there be a latent Difference in the Station, or Extension, or Minuteness of the Particles, yet it seems circular and round. Therefore no corruptible Body moves circularly, but altogether in a right Line. To be truly Spherical is not in a sensible Body, that is the Element of the Soul and Mind, to whom he has given circular Motion, as being agreeable to their Nature.

How comes it to pass, that in Phedrus it is said, that the Nature of a Wing, by which any thing that is heavy is carried upwards, participates most of the Body of God? Is it because the Discourse is of Love, and Love is of Beauty inherent in a Body? Now Beauty by Similitude to things Divine moves and reminds the Soul. Or it may be (without too much Curiosity) he may be understood in plain meaning, to wit, that the several Faculties of the Soul being employed about Bodies, the Power of Reasoning and Understanding partakes most about Divine and Heavenly Things; and which he did not only Tropically call a Wing, it raising the Soul from mean and mortal Things, to Things above.

In what Sense does Plato say, that the Antiperistass of Motion, by Reason there is no Vacuum, is the Cause of the Effects in Physicians Cupping-Glasses, in Glewing, in bearing of Burthens, in the running of Water, in Thunder, in the Attraction of the Loadstone, and in the Harmony of Sounds? For it seems unreasonable to ascribe the Reason of such different Effects to the self-same Cause. How Respiration is made by the Antiperistass of the Air, he has sufficiently shown. But as for the rest, he says, they act miraculously, that nothing stands, and how things thrust and change Postures with others, he has left to us to determine. As to Cupping-glasses, the Case is thus; the Air next to the Flesh being comprehended and instanced by the

Heat, as Glass, d thing) b glass an that befo place of And fo t by the C the Hum ties about when the Tongue an way, and thrown cle force, the lowing the Fall also of For by the ploded brea way, and b main Forc contrary to stone draws nor does an this Stone en taining Air and being tu Place, it for there is a fla by rubbing o Paffages, does also draws th by Reason of not fo ftrong, as to force mi to have Power But what is t nor Wood, bu common Qu tion of these

the Load-Stone

Heat, and being made more rare than the Pores of the Glass. does not go into a Vacuum (for there is no such thing) but into the Air that is without the Cuppingglass and has an impulse upon it. This Air drives that before it, and as it gives way, fucceeds into the place of what was vacuated by the Cession of the last. And so the Air approaching the Flesh comprehended by the Cupping-glass, and being in a Ferment, draws the Humours into the Cupping-glass. For the Cavities about the Mouth and Stomach are full of Air, when therefore the Meat is squeez'd down by the Tongue and Tonfels, the elided Air follows what gives way, and also forces down the Meat. Weights also thrown cleave the Air, and diffipate it as they fall with force, the Air recoiling back, filling the Vacuity, following the Impulse, and accelerating the Motion. The Fall also of Thunderbolts is like to darting any thing : For by the blow in the Cloud, the fiery Matter exploded breaks into the Air, and it being broken, gives way, and being contracted above beyond it felf, by main Force it presses the Thunder-bolt downwards contrary to Nature. And neither Amber nor the Loadtone draws any thing to them, which is near them, nor does any thing spontaneously approach them. But this Stone emits strong Exhalations, by which the containing Air being impelled, forceth that before it, and being turned round, and returned to the vacuated Place, it forcibly carries about the Iron. In Amber there is a flammeous and spirituous Nature, and this by rubbing on the Surface, being emitted by recluse Passages, does the same that the Load-stone docs. also draws the lightest and drieft of adjacent Bodies, by Reason of their Tenuity and Weakness; for it is not so strong, nor so endued with Weight and Strength, is to force much Air, and to act with Violence, and to have Power over great Bodies, as the Magnet has. at But what is the Reason the Air never draws a Stone, nor Wood, but Iron only to the Load-stone? This is 0-As common Question both by them who think the Cotion of these Bodies is made by the Contraction of to the Load stone, and by such as think it done by the he 259 Incitement

e

5

4

d

1-

118 lie

Wa

er,

nd ble

he

1110

ilt

Incitement of the Iron. Iron is neither fo rare as Wood, nor altogether fo folid as Gold, or a Stone; but has certain Pores and Asperities, which in equality are proportionable to the Air; and the Air being received in certain Seats, cannot get out; and being comprehended by the Iron moderately refifting, as the Air returning the Stone happens upon it, it draws the Iron along with it to the Stone; and the Reason is this: But the manner how the Waters running over the Earth, run against the Wind, is not so evident. But it is observable that the Waters of Lakes and Ponds stand immoveable, because the Air about them stagnates immoveable, and admits of no Vacuity. For the Water on the Surface of Lakes and Seas, is troubled and fluctuates, as the Air is moved, it following the Motion of the Air, and moving as it is moved. For the Force from below, causes the hollowness of the Wave, and from above the swelling thereof; until the Air ambient, and containing the Water, is still. Therefore the flux of fuch Waters, as follow the Motion of the Air. is continued without end. And this is the Reason that the Stream increases with the Waters, and is flow, where the Water is weak, the Air not giving way, nor finding greater Resistance. So the Water of Fountains must needs run out, the extrinfick Air succeeding into the Vacuity, and throwing the Water out. In a close House, that keeps in the Air and Wind, the Floor sprinkled with Water causes an Air or Wind, because as the sprinkled Water falls, the Air gives way. For it is so provided by Nature, that Air and Water force one another, and give way to one another; because there is no Vacuity where one is, in which the other is not moved. Concerning Symphony, he shows how Sounds harmonize. A quick Sound is acute, a flow is grave. Therefore acute Sounds move the Senses the quicker, which dying and grave Sounds supervening, what arises from the Contempe ration of one with the other, causes Pleasure to the Ear, which we call Harmony. And by what has been faid, it may eafily be understood, that Air is the In Arument of these things. For Sound is the Stroat upon

upon th the Air if violen Stroak co bient Air Sense alor

What i

dispersed . struments Moon and calls Orga fixt to the remain im Aristarchus only Suppo phrastus wri ted him, th of the Univ contradictor instead of x Dative Cafe will not be Animals; as of a natural or then muft be nical Bodies in For it is not Stars Instrum was made, as and Conferva fore most pro an Instrument as the Stars ar it standing still the first Measu tumscribed. Guard and Art mons of Dials : not in being mo fill, they being the Sun, when upon the Sense of the Hearer, caused by the Air, and the Air strikes, as it is struck by the thing moving; if violent, acutely; if languid, softly. The violent Stroak comes quick to the Ear, then the Circumambient Air receiving a slower, it affects and carries the Sense along with it.

What means Timeus, when he fays, that Souls are dispersed into the Earth, the Moon, and into other Infruments of Time? Does the Earth move like the Sun, Moon and five Planets, which for their Motions he calls Organs or Instruments of Time? Or is the Earth fixt to the Axis of the Universe, yet not so built as to remain immoveable, but to turn and wheel about, as Aristarchus and Seleucus have shown fince; Aristarchus only supposing it, Seleucus positively afferting it; Theophrastus writes how that Plato when he grew old, repented him, that he had placed the Earth in the middle of the Universe, and not in its place. But is not this contradictory to Plato's Opinion elsewhere? in the Greek instead of years it should be wrote years taking the Dative Case instead of the Genitive, and so the Stars will not be faid to be Instruments, but the Bodies of Animals; as Aristotle has defigned the Soul to be an A& of a natural organic Body, baving Life in Power. The Sense then must be this, That Souls are dispersed into meet organical Bodies in Time. But this is far besides his Opinion. for it is not once but feveral times, that he calls the Stars Instruments of Time. As when he fays, the Sun was made, as well as other Planets, for the Distinction and Conservation of the Numbers of Time. It is therefore most proper to understand here, the Earth to be in Instrument of Time, not that the Earth is moved, is the Stars are; but that they being carried about it, It standing still makes Sun-set and Sun-rising, by which the first Measures of Time, Nights and Days are circumscribed. Wherefore he called it the infallible Guard and Artificer of Night and Day. For the Gnomons of Dials are Instruments and Measures of Time, not in being moved with the Shadows, but in standing they being like the Earth in interpofing between the Sun, when it is down, as Empedocles fays, That the Earth

1

.

)-

is

2-

ir

he

n-

ng

he

fes

lis

ire,

way

1ere

ing

iick

inds

:210

aper

the

peen

In

oal

Earth makes Night by intercepting Light. This therefore must be Plato's meaning. And so much the rather, if a Man do but confider, that the Sun is not abfurdly, nor without probability faid to be made for the Distinction of Time, nor the Moon and the rest of the Planets. For as in other respects the Dignity of the Sun is great; fo by Flato in his Republick, the Sun is called the King and Lord of the whole sensible Nature, as also the Good of the intelligible. For it is said to be the Offspring of Good, itlgiving both Being and Appearence to things visible; as it is from Good that things intelligible are, and are understood. But that God having fuch a Nature, and so great Power, should be made for an Instrument of Time, and a sure measure of the Difference that happens among the Orbs, as they are flow or swift in Motion, seems neither decent nor highly rational. It must therefore be said to such as are startled at these things, that it is their Ignorance to think that Time is the measure of Motion, in respect of sooner or later, as Aristotle calls it; or quantity in Motion, as Speusippus; or an Interval of Motion, or a certain Nothing, as some of the Stoics define it by an Accident, they not comprehending its Essence and Power, which Findar has not ineptly expressed in these Words, Time, who surpasses all in the Seats of the Blest. Pythagoras, also when he was askt, What Time was? Answer'd, it was the Soul of the Heavens. For Time is no Affection or Accident of Motion, but the Caufe, Power and Principle of that Symmetry and Order that confines all created Beings, by which the animated Nature of the Universe is moved: Or rather Motion, Order and Symmetry it felf is called Time. For walking without Stumbling, it justly administers all mortal Affairs. According to the Ancients, the Soul is a Number moving it self. Therefore Plato says that Time and Heaven were co-existent, that Motion was before Heaven had Being; but so was not Time. For then there neither was Order, nor Measure, nor Determination; but indefinite Motion, as it were the formless and rude Matters of Time. But when Matter was informed with Figures, and Motion with Conversions or Circuitions; from

prefenta
of his I
the Wo
being being being
nor is an
endures
Time th
finity wi
but as it
riods; w
to determ
and Seafe
all things
God, not

test and i

that ca

Since 1 the Facul Symphony piscent Fa and highe he placed dle; for h ding to the Faculty, n the highest old called tes calls For (or highest lowest.) A God Una TOV has of due g cellent, hav Head, and all and lower the Names And some sa and obscure therefore the to the First,

the

that came the World; from this Time. Both are Representations of God; the World, of his Essence; Time, of his Invisibility in Motion, as in Production God is the World. Therefore they say Heaven and Motion being bred together, will Perish together, if ever they do perish. For nothing is generated without Time, nor is any thing Intelligible without Eternity; as this endures for ever, and that never dies when once bred. Time therefore having a necessary Connexion and Affinity with Heaven, cannot be called simple Motion, but as it were Motion in Order, having Terms and Periods; whereof, fince the Sun is Præfect and Overseer, to determine, moderate, produce and observe Changes and Seasons, which (according to Heraclitus) produce all things, He is Coadjutor to the Governing and chief God, not in trivial and little things, but in the greatest and most momentous Affairs.

Since Plato in his Commonwealth, discoursing of the Faculties of the Soul, has very well compared the Symphony of Reason, and of the irascible and concupicent Faculty to the Harmony of the lowest, middle and highest Chord; some Men may enquire, whether he placed the rational or irafcible Faculty in the middle; for he is not clear in the Point. Indeed according to the Place of Parts the order of the irascible faculty, must be in the middle, and of the rational in the highest, which the Greeks call Hypate. For they of old called the Chief and Supreme Hypatos. So Xenocrates calls Jove, in respect of immutable things, Hypatos (or highest) in respect of Sublunary things Neatos (or lowest.) And long before him, Homer calls the chief God Una Tov Rpeio Twv, Highest of Rulers. And Nature has of due given the highest Place to what is most excellent, having placed Reason as a Steersman in the Head, and the irascible Faculty at a Distance, last of all and lowest, and the lowest place they call Neate; as the Names of the Dead vépreege and evege do show. And some say, that the Winds which blow from a low and obscure place, are called Notos. What Opposition therefore the Lowest has to the Highest, and the Last to the First, since the Concupiscent Faculty stands in

n

τ,

n

29

fo

25

or

nre-

U-

m-

out Ac-

ing

ven

nad

her

in-

at-Fi-

om

hal

the same to Reason, the lowest cannot be first, nor any thing highest but Reason. For they that ascribe the ruling Power of the Middle to it, are ignorant how they deprive it of a higher Power, namely, of the highest, which is neither competible to the irascible. nor to the Concupifcent Faculty; fince it is the Nature of them both to be govern'd by, and obsequious to Reason, and the Nature of neither of them, to govern and lead it. And the most natural place of the irascible Faculty seems to be in the middle of the other two. For it is the Nature of Reason to govern, of the irascible Faculty both to govern and be governed, which is obsequious to Reason, and commands the Concupifcent Faculty, when this is disobedient to Reason. And as in Letters the Semi-vowels are midling between Mutes and Vowels, these having something more, and they fomething less; so in the Soul of Man, the Irafcible Faculty is not purely passive, but hath often an Imagination of Good mixt with the irrational Appetite of Revenge. Plato himself, after he had compared the Soul to a pair of Horses and a Chariotecr, likened (as every one knows) the rational Faculty to the Charioteer, and the Concupifcent to one of the Horses, which was resty and unmanageable altogether, briftly about the Ears, Deaf and Disobedient both to Whip and Spur, and the Irascible he makes very obsequious to the Bridle of Reason, and assistant to it. As therefore in a Chariot, the Charioteer is not midling in Vertue and Power, but one of the Horses is worse than his Guider, and yet better than his Fellow: So in the Soul, Plato gives not the middle place to the principal part; but to that Faculty which has less of Reason than the principal part, and more than the Third. This Order also observes the Analogy of the Symphonies, i. e. of the Irafcible to the Rational, as Hypate to Diatessaron; to the Concupiscent, as Nete to Diapente. Of the Rational to the Concupifcent, as Hypate to Nete a Diapason. But should you place the Rational in the middle, you would make the Trascible farther from the Concupiscent; tho' some of the Philosophers have taken the Irascible and the Concupiscent

cupifcen Likeness Middle highest ever you nable, in grave the place in natural not foren the Gene

Wbo / And k But wher Power. are not to according Body of A dental. 1 Mefe to H Nete, in re presses and by abating them to fla fymmetrou an Imperfe tional Pow the Passions is not in th in the high quality of As the force

diocrity bet
Why faid
and Verbs?
Speech but
Youth, has

moved, and

For in it the tion, Article

cupiscent Faculty for the self same, by reason of their Likeness. But it may be ridiculous to describe the First, Middle and Last, by their Place; since we see Hypate highest in the Harp, lowest in the Pipe, and whereso-ever you place the Mese in the Harp, provided it is tunable, it sounds more acute than Hypate, and more grave than Nete. Nor does the Eye possess the same place in all Animals; but where-ever it is placed, it is natural for it to see. So a Pædagogue, tho' he goes not foremost, but follows behind, is said to lead, like the General of the Trojan Army,

Who sometimes fought in Front,

1

2,

e

10

a-

1-

ne

21-

di-

kes ant

15

the

han

dle

hich

nore

na-

the

ent,

apif-

you

the

e of

Con-

And kept Command, though he retir'd upon't.

But where ever he was he was first, and chief in Power. So in like manner, the Faculties of the Soul are not to be ranged in order of Place or Name, but according to their Power and Analogy. For that in the Body of Man, Reason is in the highest Place, is accidental. But it holds the chief and highest Power, as Mese to Hypate, in respect of the Concupiscent; as to Nete, in respect of the Irascible. Insomuch as it depresses and heightens, and in fine, makes a Harmony, by abating what is too much, and by not suffering them to flatten and grow dull. For what is moderate and lymmetrous, is defin'd by Mediocrity. Besides, it is an Imperfection, to make the Mediocrities of the rational Power, which they call Sacred Beings, to be in the Passions. For in Chariots the best of the Beasts is not in the middle; nor is the Skill of Driving placed in the highest Place, but it is a Mediocrity in the Inequality of the Swiftness and Slowness of the Horses. As the force of Reason takes up the Passions irrationally moved, and reducing it to Measure, constitutes a Mediocrity betwixt too much and too little.

Why faid Plato, that Speech was composed of Nouns and Verbs? For he seems to make no other Parts of Speech but them. Indeed Homer, for the Help of Youth, has comprehended them all in one Verse.

'Aυτὸς ὶων κλισην δε τὸ σὸν γερις ὅφς' ἔυ εἰδης.
For in it there is Pronoun, Participle, Noun, Preposition, Article, Conjunction, Adverb and Verb, the Particle

ticle & being put instead of the Preposition eis, for RALDING Se is faid in the fame Sense as 'A Shoal's. What then shall we say for Plato? That at first the Ancients called that Nov G, or Speech, which is now called Protafis, Axiom or Sentence; which as foon as a Man fpeaks, he either speaks, true or false. This Speech confifts of a Noun and Verb, which Logicians call the Subject and Prædicate. For when we hear this faid, Socrates Philosophizeth, Socrates is changed, requiring nothing more, we fay the one is true, the other false. For very likely in the Beginning. Men wanted Speech and articulate Voice, to enable them to express at once the Passions and the Patients, and the Actions and the Agents. Now, fince Actions and Affections are lively expressed by Verbs, and they that act and are affected by Nouns, as he fays, these seem to signify. And one may fay, the rest signify not. For Instance, the Groans and Shrieks of Stage-players, and even their Smiles and Apostopeses make their Discourse more Emphatic. But they are not so necessary to fignify any Thing as a Noun and Verb, they being only ascititious, to vary Speech; just as they vary Letters who mark Spirits and Quantities upon Letters, these being the Accidents and Differences of Letters. As the Ancients have made manifest, whom fixteen Letters susficed to speak and write any Thing. Befides, we must observe that Plato fays, that Speech is compos'd of these, not by these: As if a Man should say, such a Medicine is compos'd of Wax of Galbanam, and another should cavil at it. because Fire and Utenfils are omitted, without which it cannot be made. Just so we may blame Plato for leaving out Conjunctions, Prepositions, and the like. For Speech is not compos'd of them; yet by their Means, and not without them, Speech must be compos'd. As, if a Man pronounce beateth, or is beaten, and put Socrates and Pythagoras to the same, he shows he understands or means something. But let a Man pronounce Tea or For, and no more, none can conceive any Notion of a Body or Matter, and unless such Words as these be uttered with Verbs and Nouns, they are but empty Noise and Chattering: For neither alone,

Thing Article fometh and no Constr. Sense. of Speech himself

For by thefe Ver

2

Xα

For Jav position, no Verb of a b fion of the 1 dispraise Po Man uses At rascally Wor Demostbenes ev some say ) de Speech ? I an als, or Water Sauce. Tho' Fire to boil, n ve have alway ecasion for latin Tongue, hat it has tale or does it use ament to Nou or, who in Fin sticles only to Vol. V.

Thing. And joyn and confound together Conjunctions, Articles and Prepositions, supposing you would make something of them; yet you will be taken to babble, and not to speak Sense. But when there is a Verb in Construction with a Noun, the Result is Speech and Sense. Therefore some do make only these two Parts of Speech. And perhaps Homer was willing to declare himself of this Mind, when he says,

---- "เล 🗗 า' เจลา" "เกา ovo แล (ev

d

e se

es

ic.

as

ry

nd

nd

ade

and

lato

As

of

be-

for

like.

their

com-

eaten,

lows

Man

ceive

are

lone,

For by the Word & Ghe usually means a Verb, as in these Verses,

Ω γύναι ἢ μαλα τότο ἔπ Φ Βυμαλγὲς ἔειπες.
And,

Χαίρε πάτερ δίξείνε, έω Φ δ' Απερπ λέλεκτας Δεινον, άφαρ το φέρριεν αναρπάξαται άελλαι.

For Daydy is neither Conjunction, Article nor Pre-Position, nor is Junantic Eures, but only an emphatick Verb of a base Action, proceeding from a foolish Pasfion of the Mind. Therefore when we would praise or dispraise Poets or Writers, we are wont to fay, such a Man uses Attick and good Words, and such a one uses tascally Words; and none can say, that Thucydides or Demostbenes ever used such Articles. What then (may ome say ) do the rest of the Parts conduce nothing to Speech? I answer, they conduce, as Salt does to Victuals, or Water to Rice. But Euenus calls Fire the best lawce. Tho' fometimes there is neither occasion for fire to boil, nor for Salt to feason our Food, which ve have always occasion for. Nor has Speech always casion for Articles. I think I may say it of the atin Tongue, which is now the Universal Language, hat it has taken away all Prepositions, saving a few, or does it use any Articles, unless as Lace and Orament to Nouns. Nor is it any Wonder, fince Hom, who in Fineness of Epick surpasses all Men, has put tticles only to a few Nouns, like Handles to Cans, or Vol. V.

Crests to Helmets. And these Verses are remarkable, wherein the Articles are expressed, viz.

\*Αιανπ δε μάλιςα δαίτρονι Αυμόν δεινε Τῷ Τελαμωνιάδη ———

And,

Πόιεεν, όφεα το κήτ Ο ύπεκπερουρών αλέοιτο.

And some few besides. But in a thousand others, the Omission of the Article hinders neither Perspicuity nor Elegance of Phrase. Now neither an Animal, nor an Instrument, nor Arms, nor any thing else is more fine, essications, or grateful, for the Loss of a Part. Yet Speech, by taking away Conjunctions, often becomes more perswasive, as here,

"Αλλον ζωόν έχεσα νεέτατον, άλλον άουτον, "Αλλον τεθνειώτα κατά μόθον έλκε ποδοϊίν.

And that of Demost benes, Honda 28 du moin reien o To what ων ο παθών ένια εδ'αν απαγγελαι δύναιτο επιουτῷ γήμαπ, τῶ βλέμμαπ, τη σωνή, όταν δείζων, ότα εχθερς υπάρχων, όταν κονδύλοις, όταν επί κέρρης τάντ स्मार्स, नविण्य देर्दाड्माना वेपालंग वेपीट्लेक्ड के किनाइ wpgmaani (Edai. And further, does not Midias at the Day inveigh, exclaim, and thunder at the same Rate Χωροτονείται τι; Medlas 'Αναχυρράσι Φ το ερθέβλητα Πλετάρχο σε εξενά, τα απορρητα οί θεν, ή πολις αυτον Zapei. Therefore the Figure Asyndeton, whereby Co junctions are omitted, is highly commended by Write of Rhetorick. But fuch as keep overstrict to the La and (according to Custom) omit not a Conjunction Rhetoricians blame them for using a dull, flat, tedio Style, without any Variety in it. And in as much Logicians mightily want Conjunctions, for the joyn together their Axioms, as much as Charioteers w Yoaks, and Ulyffes wanted Withs to tye Cyclops's She this shews they are not Parts of Speech, but a C junctive Instrument thereof, as the Word Conjund imports, nor do they joyn all, but only fuch as not spoken simply: Unless you will make a Cord of the Burthen, Glew a Part of a Book, or Diffi

tion of fays, 7 chaquer Conjur one, by Iron jo to be Pa joyn'd there be make an tive Dia Magistra a Pronou cause it h a proper . defined: tes, or he clare the I ing a Mixt (as are not but in Con Tenfes bele Nouns. L or torn of ชพอออุขพับ fr Nouns and Crefts, Bars tather fay, themselves, Pieces and Sc write but D plain, that ex of the whole and weggeved ים אם ול פוע. ies fake, instea Men first said very one of the a Part or Ele ept a Noun ar

ure containin

tion of Money Part of the Government. For Demades fays, That Money which is given to the People out of the Exchaquer for publick Shows, is the Glew of a Democracy. A Conjunction does just so of several Propositions make one, by knitting and joyning them together, as melting Iron joyns Marble; but yet Iron neither is, nor is faid to be Part of the Marble; only by being mix'd and joyn'd together, several Things become one. there be some, who think that Conjunctions do not make any Thing one, but that they are an enumerative Dialect, as of the Time when such and such were Magistrates. Moreover, as to the other Parts of Speech, a Pronoun is manifestly a Sort of Noun; not only because it has Cases alike, but because it naturally makes a proper Declaration of Notions brought from Things defined: Nor do I know whether he that fays, Socrates, or he that fays This Man, does more by Name declare the Person. The Thing we call a Participle, being a Mixture of a Verb and Noun, is nothing of it felf (as are not the common Names of Men and Women) but in Construction is put with others, in Regard of Tenses belonging to Verbs, in Regard of Cases to Logicians call them avantara, i. e. broken or torn off, as pegver comes from pegvino, and moggray from owogen &, having the Force both of Nouns and Verbs. And Prepofitions are like to the Crests, Bars and Tyes of a Helmet, which one may tather say, do belong to Words, than are Words themselves, Have you a Care, they rather be not Pieces and Scraps of Words, as they that are in Hafte, Write but Dashes and Pieces of Letters. For it is Plain, that eu Banvai and Er Banvai are Abbreviations of the whole Words, Entos Banvas and Entes Banvas, and weggevédai for wegteegy gevédai, and natisery joyni or with Lav. As, undoubtedly for Haste and Breviers wa is fake, instead of aides Ganner, and Toixes oputier s She Men first faid Al So Boxer and Tol xweux eiv. Therefore ery one of these is of some Use in Speech; but nothing onjuna a Part or Element of Speech (as has been said) exh as ept a Noun and a Verb, which make the first Junord b ture containing Truth or Falshood, which some call Diftri

t

CS

TWY .

ow.

741

LUT

5 7

t thi

Rate

ANTE

UTOV

Col Vrite

e La inctio

tedio

much

a Proposition or Protosis, others an Axiom, and which Plato called Speech.

Plutarch's Parallels, or, a Comparison between the Greek and Roman Histories.

Translated out of the Greek, by John Ofwald, M. A.

A Oft People are apt to take the Histories of former Times for meer Forgeries and Fables, because of many Passages in those Relations that seem to be very extravagant. But yet according to my Obfervation, we have had as strange Occurrences of a later Date, as any we have received from Antiquity; for Proof whereof, I have here match'd feyeral Stories of the Ancients with Modern Instances, and cited my Authorities.

Datis, an eminent Persian Commander, drew out three hundred thousand Men to Marathon, a Plain of Attica, where he encamped, and denounced War to the Inhabitants. The Athenians made no Reckoning at all of fo barbarous a Rabble, but fent out nine thousand Men against him, under the Command of cynagirus, Polyzelus, Callimachus, and Miltiades. Upon the joyning of Battle, Polyzelus was struck Blind at the Sight of a wonderful Apparition: Callimachus his Body was fruck thorow with a great many Lances, continuing in at up-right Posture, even when he was Dead : Cynagirs had both his Hands cut off upon laying hold of Persian Ship that was endeavouring to get away.

King Afdrubal, having poffess'd himself of Sicily, pro claim'd War against the Romans. Metellus, who was appointed by the Senate to command in Chief, over came him. L. Glauco, a Patrician, laid hold of the Ve fel that Asdrubal was in, and lost both his Hands upo it. Aristides Milesius gives this Account in his first Boo of the Affairs of Sicily, and Diodorus Siculus had it fro

Kerzes march'd with an Army of five hundred tho fand Men to Artemisium, and declar'd War against t Countre

Count fent A the Mo of his Hands. and ent nius (an felf, he feiz'd, b about to kindled Hand in Pain. He the King. and that, Hand too fo that he I find in .

Pa

the Tiber, the Supplie Provisions. to do, 'cill fuls, to tak vife with 1 himself into the River; giving Orde Soldiers, and him. He v King, where was in the R his Torment Liberty withou that I have les my felf, that be with fuch a T

mans upon ir.

in the Third

of his Persi

Porfena,

Countrey. The Athenians, in a very great Surprize, fent Agefilaus, the Brother of Themistocles, to discover the Motions of the Enemy, notwithstanding a Dream of his Father Neocles, that his Son had lost both his Hands. This Agefilaus put himself into a Persian Habit, and entred the Barbarians Camp; where, taking Mardonius (an Officer of the King's Guards) for Xerxes himfelf, he kill'd him: Whereupon he was immediately feiz'd, bound, and carry'd to Xerxes, who was just then about to facrifice an Ox to the Sun: The Fire was kindled upon the Altar, and Agefilaus put his Right Hand into it, without fo much as shrinking at the Pain. He was order'd upon this to be unty'd; and told the King, That the Athenians were all of the same Resolution. and that, if he pleas'd, he should fee him burn his Left Hand too. This gave Xerxes an Apprehension of him, so that he caus'd him to be still kept in Custody. This I find in Agatharchides the Samian, in the second Book of his Persian History.

1

-

2

cs

11-

ut

of

the

all

and

irus

ning

of a

ruck

in at

agura

of

, pro

10 W

OVE

ne Ve

s upo

A Boo

it fro

d tho

nft t

untre

Porfena, a King of Tufcany, encamp'd himfelf beyond the Tiber, and made War upon the Romans, cutting off the Supplies, till they were brought to great Want of Provisions. The Senate were at their Wits End what to do, 'till Mucius, a Noble-Man got Leave of the Confuls, to take Four Hundred of his own Quality to advise with upon the Matter. Mucius, upon this, put himself into the Habit of a private Man, and cross'd the River; where finding one of the King's Officers giving Orders for the Distribution of Necessaries to the Soldiers, and taking him for the King himself, he slew him. He was taken immediately and carried to the King, where he put his Right Hand into a Fire that was in the Room, and with a Smile in the Middle of his Torments; Barbarians, fays he, I can fet my felf at Liberty without asking you Leave, and be it known to you, that I have left four hundred Men in the Camp, as daring as my felf, that have sworn your Death. This struck Porsena with fuch a Terror, that he made Peace with the Romans upon it. Aristides Milesius is my Author for this,

in the Third Book of his History.

There:

There happen'd a Dispute betwixt the Argives and Lacedemonians about a Claim to the Possession of Thyreatis. The Amphiayones gave their Opinion for a Tryal of it by Battle, so many and so many of a Side, and the Possession to go to the Victor. The Lacedamonians made Choice of Othryades for their Captain, and the Argives of Therfander. The Battle was fought, and the only two Survivers that appear'd, were Agenor and Chromius, both Argives, who carry'd their Principals the News of the Victory. In this Interim, Orbryades, who was not as yet quite Dead, made a shift to raise himself by the Help of broken Lances, gather'd the Shields of the Dead together, and erected a Trophy with this Inscription upon it in his own Blood, To Jupiter, the Guardian of Tropbees. 7 The Controversie still depended, till the Ampbietyones, upon an ocular Examination of the Matter, gave it for the Lacedemonians. This is according to Chryfermus, in his Third Book of the Peloponnefian History.

In a War that the Romans had with the Samnites, they made Postbumius Albinus their General. He was furpris'd in the difficult Pass call'd Furca Caudina, where he was hemm'd in, and loft Three Legions, he himself likewife falling upon the Place grievously wounded. In the Dead of the Night, finding himself near his End, he gather'd together the Targets of his dead Enemies, and raised a Trophy with them, which he inscribed with his Hand dipt in Blood [Erested by the Romans to Jupiter, Guardian of the Tropbees, for a Victory over the Samnites. But Fabins Gurges, that was difpatcht away with Troops under his Command, fo foon as he came to the Place and faw the Trophee, took up an auspicious Omen upon it, fought the Enemy, and overcame them, took their King Prisoner, and sent him to Rome. This is in the Third Book of Ariflides Milefius his Italian History.

Upon the Persians falling into Greece with a Body of five hundred thousand Men, the Spartans sent out Iconidas with a Party of three hundred Soldiers to secure the Pass of the Thermopyle. As they were at Dinner, the Barbarians sell in upon them; upon which, Leonidas bad

World.
to the B
receiv'd,
from his
Xerxes c
found his

Par

In the Men und they were a mortal from his Arifides M

There

of his Pe

Eruption fwallow'd Midas upor for Answe precious Th close again. and Silver, Head of A the most Soul of a N his Father, Horse, and upon it, an laid his Ha PITER IL that Time o Eruptions; turn'd to G his Second 1

The River a huge Cavillouses were Judgment up as the Oracle of throwing into they three in the part of the part of

them eat heartily, for they were to sup in another World. Leonidas charg'd at the Head of his Men into the Body of the Barbarians, and after many Wounds receiv'd, got up to Xerxes himself, and took his Crown from his Head. He lost his Life in the Attempt, and Xerxes causing him to be cut up when he was dead, found his Heart all hairy. Aristides, in the First Book of his Persian History.

In the Punic War the Romans fent out three hundred Men under the Command of Fabius Maximus, where they were all loft, and he himself, after he had receiv'd a mortal Wound, assaulting Hannibal, took his Diadem from his Head, and died in the Action, according to

Aristides Milefius.

5,

as

re

In

es,

ed

to

the

yay

ame

ome.

alian

y of

Ico-

ecure

, the

bac

chem

There was a terrible Earthquake, with a wonderful Eruption of Water, at Celana, a City of Phrygia, that swallow'd up a great many Houses, People and all. Midas upon this, confults the Oracle, which gave him for Answer, That if he would cast into that Gulph the most precious Thing that be had in the World, the Earth should close again. Whereupon he threw in a Mass of Gold and Silver, but never the better. This put it in the Head of Anchyrus, the Son of Midas, to confider, that the most precious Thing in Nature, is the Life and Soul of a Man; fo that he went presently and embraced his Father, and his Wife Timothea, and mounted his Horse, and leapt into the Abyss: The Earth clos'd upon it, and Midas rais'd a golden Altar in the Place, laid his Hand upon it, and dedicated it [TO 7U-PITER ID &US. 7 This Altar becomes Stone at that Time of the Year when it was usual to have these Eruptions; and after that Seafon was over, it was turn'd to Gold again. My Author is Callistbenes, in his Second Book of Transformations.

The River Tiber, in its Course over the Forum, open'd a huge Cavity in the Ground, so that a great many Houses were bury'd in it. This was lookt upon as a Judgment upon the Place, from Jupiter Tarsius; who, as the Oracle told them, was not to be appeas'd without throwing into it what they held most valuable. So they threw a Quantity of Gold and Silver into it.

5 4

But

But Curtims, one of the bravest young Men they had, gave a better Guess at the Mind of the Oracle, and reflecting upon it, that the Life of a Man was much more excellent than Treasure, took his Horse, and plung'd himself into the Gulph, and so redeem'd his Country. Aristides, in the Fortieth Book of his Italian History.

As feveral great Captains were making merry with Polynices, an Eagle passing by, made a Stoop, and carried up into the Air the Lance of Amphiaraus, who was one of the Company, and then letting it fall down, it stuck in the Ground, and was turn'd into a Laurel. The next Day, when the Armies were in Action, the Earth opened and fwallow'd up Amphiaraus with his Chariot, in that very Place, where at present the City Harma stands, so call'd from that Chariot. This is in Trifimachus his Third Book of the Foundations of Cities.

When the Romans made War upon Pyrrbus, the King of the Epirotes, the Oracle promis'd Emilius Paulus the Victory, in Case he should erect an Altar in that Place where he should see an eminent Man with his Chariot swallow'd up into the Ground. Some three Days after, Valerius Conatus, a Man of a Divine Spirit, was commanded in a Dream to take the Pontifical Habit upon him. He did so, and led his Men into the Battle, where after a prodigious Slaughter of the Enemy, the Earth open'd and swallow'd him up. Amilius built an Altar here, obtain'd a great Victory, and fent a hundred and fixty Caftle-bearing Elephants to Rome. This Altar delivers oracles about that Season of the Year, in which Pyrrbus was overcome. Critolaus has this in his Third Book of the History of the Epirotes.

Pyrechmes, King of the Eubeans, made War upon the Bæotians. Hercules, when he was yet a Youth, overeame this King, had him drawn to Pieces with Horfes, and threw away the Carcafe unburied. The Place where this was done, is call'd Pyrachmes his Horses. It lies upon the River Heraclius, and there is heard a Neighing whenfoever any Horse drinks of that River.

This is in the Third Book of Rivers.

Par

Tullus against b.ntius, He had the Alba king goo they wer betwixt 1 of his Ita

Philip 1 thus and . danus, wa thian, wit this mortal his own P Life. Call

Forsend Camp on cepted all Horatius Co where he preffing to er'd with down the I dred them receiving a the River, Theotimus in

Eratofiben entertain'd Saturn havin man who ha his Bed, and nus, Faustus, the Use of with a Cha Neighbours upon finding to a deeper they were P

Tullus

Tullus Hostilius, a King of the Romans, wag'd War against the Albans, whose King's Name was Metius Fub. ntius, and he many Times kept off from fighting. He had the ill Luck to be once worsted, upon which the Albans gave themselves up to Drinking, and making good Cheer, till Tullus fell in upon them when they were in their Cups, and tore their King to Pieces betwixt two Horses. Alexarchus, in the Fourth Book of his Italian History.

Philip had a Design to make himself Master of Olynathus and Methone, and in trying to pass the River Sandanus, was shot with an Arrow by one After, an Olynthian, with these Words [It is After that sends Philip this mortal Shast.] Philip, upon this, swam back again to his own People, and with the Loss of an Eye sav'd his Life. Callisthenes, in his Third of the Macedonics.

Forsend made War upon the Romans, and pitcht his-Camp on the further Side of the Tiber, where he intercepted all Relief, till they were pincht with Famine. Horatius Cocles took Possession of a Wooden Bridge, where he oppos'd himself to the Enemy that were pressing to come over; but finding himself over-power'd with Numbers, he commanded his People to cut down the Bridge behind him, by which Means he hindred them from coming over, but in the mean time receiving a Wound in his Eye, he threw himself into the River, and swam over to his own Party. Son Thotimus in the Second Book of his Italian History.

S

e

1,

14

us

nt

ne.

he

125

250

he

er-

or-

ace

· feso

da

ver.

11165

Eratossbenes, in Erigone, tells a Story of Icarius, that entertain'd Bacchus under his Roof; and it runs thus. Saturn having taken up his Lodging with an Husbandman who had a very beautiful Daughter, took her to his Bed, and had several Sons by her, as Janus, Hymms, Faustus, and Felix. He taught his Host Icarius the Use of Wine, and the way of Dressing his Vines, with a Charge that he should likewise instruct his Meighbours in the Mystery. His Acquaintance here-upon finding that this strange Drink had cast them into a deeper Sleep than ordinary, took a Fancy that they were poyson'd, and ston'd Icarius in Revenge;

S. 5

whereupon his Grand-Children hang'd themselves for

Upon a Time, when the Plague was very hot in Rome, the Pythian Oracle being confulted, gave this Anfwer, That upon the appealing the Wrath of Saturn, and the Genii of those that were unjustly kill'd, the Pestilence would cease. Lutatius Catulus, a Man of the first Quality, caused a Temple upon this Occasion to be erected near the Tarpeian Mount, which he dedicated to Saturn, placing an Altar in it, with four Faces; possibly with a Respect to Saturn's four Children, or to the four Seasons of the Year. He also instituted the Month of January; but Saturn translated them all to Heaven among the Stars, some of which are call'd Protrygeteres, as Forerunners of the Vintage; only Janus rifes first, and has his Place at the Feet of the Virgin. Critolaus in his Fourth Book of Coelestial Appearances.

In the time of the Devastation of Greece by the Fersians, Fausanias, a Lacedamonian Commander, took a Bribe of 500 Talents of Xerxes, to betray Sparta. The Treason being discover'd, his Father Agestlaus prest him so hard, that he was fain to take Sanctuary in the Temple of Minerva, call'd Chalciacos, where he caus'd the Doors to be brickt up, and his Son to be immur'd till he dy'd of Hunger, and his Mother after this would not fuffer the Body to be buried. Chryfermus, in his Second Book of Histories.

The Romans being in War with the Latins, made Choice of P. Decius for their General. Now there was a certain Patrician, a young Man, and poor ( Cassius Brutus by Name) who propos'd for a certain Reward to open the Gates to the Enemy; but being detected, he fled to the Temple of Minerva Auxiliaria: But his Father Caffius, an Enfign-bearer, shut him up there till he died of Famine, and his dead Body was not allow'd Burial. Clitonymus, in his Italian Hiftory.

Darius, the Perfian, had a Battle with Alexander near the River Granicus, where he lost seven eminent Governours, and upward of five hundred armed Chariots; and yet would have tried the Fortune of another Battle the Day following: But his Son Ariobarzanes, in

Favour into his

Pa

Paffion . his Son's his Mace Brutus

Vote of into Ban fled to th upon the the Fathe their He History.

Epamino

gainst the to be prese but firft er fight the 1 Spartans be the Army, Courage, Regard to tans Battle, incens'd aga Crown'd hi his Disobed Bootian Hit

In a War they gave th ofus. He h there at the Charge, not The Samnites Man with o ing out of C to a Battle; but his Fathe breaking his

Hercules ma Repulfe, and threw her self

Fayour

Favour of Alexander, undertook to betray his Father into his Hands. The Father was so transported with Passion at the Indignity of the Thing, that he cut off his Son's Head for't. Aretades Cnidius, in the Third of his Macedonian History.

Brutus, that was created Conful by the unanimous Vote of the Citizens, forc'd away Tarquinius Superbus into Banishment, for his abominable Tyranny. He sted to the Tuscans, and by their Assistance made War upon the Romans. The Sons were treating to betray the Father; the Business was discover'd, and they lost their Heads for it. Aristides Milesius, in his Italian History.

Epaminondas, a Thehan General, manag'd a War against the Spartans. He went from the Army to Thehes, to be present there at a publick Election of Magistrates, but first enjoin'd his Son Stefimbrotus, that he should not fight the Enemy in his Absence, upon any Terms. The Spartans being inform'd that Epaminondas was not with the Army, reproach'd the young Man with Want of Courage, and so far provok'd him, that without any Regard to his Father's Command, he gave the Spartans Battle, and overcame them. His Father was so incens'd against him for this Action, that though he Crown'd him for the Victory, he cut off his Head for his Disobedience. Ctesiphon, in his Third Book of the Bastian History.

1

1.

e

11

d

de

125

ius

ird

ed,

his

ere

not

near

Go-

ots;

Bat-

s, in

YOUR

In a War that the Romans had against the Samnites, they gave the Command to Manlius, surnamed Imperiosus. He had Occasion to go to Rome, to be present there at the Choice of Consuls, and gave his Son in Charge, not to engage the Enemy in the mean Time. The Samnites understanding this, irritated the young Man with opprobrious Words, as if he declin'd fighting out of Cowardise, and in the End provok'd him to a Battle; upon which Astion he carry'd the Day; but his Father caus'd his Head to be struck off for breaking his Order. This is in Aristides Milesius.

Hercules made Love to Iole, but she gave him the Repulse, and so he went and assaulted oechalia. Iole threw her self head-long down from the Wall, but the Whissling

Whiffling of the Wind under her Garments broke the Fall, and the had no Hurt. This Story is in Nicias Maleotes bad bas and low saw sail to

Valerius Torquatus was the Romans General in the War they had with the Tuscans, who, upon the Sight of Clufie, the Daughter of the Tuscan King, fell in Love with her, and when he found he could do no good on't, laid Siege to the City. Clufia, upon this, threw her felf head-long from a Tower; but Venus was fo careful of her, that by the playing of the Wind in the Folds of her Garments, she was wafted fafe to the Ground. Torquatus however offer'd her Violence, and for fo doing he was banish'd by a Publick Decree into the Isle of Corsica. Theophilus, in the Third Book of

his Italian History.

While the Carthaginians were treating an Alliance with the Sicilians against the Romans, the Roman General, Metellus, was observ'd to omit Sacrificing only to Vesta, who reveng'd her felf upon him, by sending a cross. Wind to the Navy: But Caius Julius, a Sootha fayer, being consulted in the Matter, gave Answer, that this Obstacle would be remov'd upon the General's Sacrificing his Daughter; fo that he was forc'd to produce his Daughter Metella for a Sacrifice. But Vesta had Compassion for her, and so sent her away to Lamusium, substituting a Heiser in her stead, and made a Priestess of her to the Dragon that is worshipp'd in that Place. So Pythocles, in the Third Book of his Italian History.

Something like this happened to Ipbigenia in Aulis, a City of Baotia. See Meryllus, in the first Book of his

Exotic History.

Brennus, a King of the Gauls, after the wasting of Afia, came to Ephefus, and there fell in Love with a Country Girl, who promised him, that for such a certain Reward in Bracelets, and other Curiofities of Value, he should have the Use of her Body, and that she would further undertake to deliver up Epbesus into his Hands. Brennus order'd his Soldiers to throw all the Gold they had into the Lap of this avaritious Wretch, which they did, 'till the perish'd under the Weight of it. Cli ry.

Tarpe keeping and the would o vided th Sabines 1 took he their Ri in his It

After

nea, the of the C thers on and for I Encounte but Crito Brothers : divided h them one on his R Victor, or for the w the Brothe fo ill, tha indicted fo maratus in

In the F bans, they should be three and the Albans, Encounter, third Survi his Enemie his Friends his Sifter H ther kill'd, kill'd his Sit mentaries.

Parallels between Romans and Greeks. 421 it. Clitophon, in the first Book of his Gallican History. East stand the head of Hart. I has

Tarpeia, a Virgin that was well born, and had the keeping of the Capitol in the War betwixt the Sabines and the Romans, past a Promise unto Tatius, that she would open him a Paffage into the Tarpeian Mount, provided that he would give her all the Jewels that the Sabines wore, for a Reward. The Sabines hearing this, took her alive, and buried her under the Weight of their Rings and precious Ornaments. Aristides Milesius,

in his Italic Story.

)

3

di

19

-

0

ta

a-

2

at

an

2 his.

of.

h a cer-

Vaa

she

his

the

etch,

at of 150

After a long War betwixt two Cities, Tegea and Fhenea, they came to an Agreement, to refer the Decisionof the Controversy, by Combat, to three Twin-Brothers on each Side, the Sons of Reximachus for Tigea, and for Phenea, the Sons of Damostratus. Upon the Encounter, two of the Sons of Reximachus were slain: but Critolaus, the third, had a Fetch beyond his two Brothers; for, under a Pretence of running away, he divided his Enemies that purfued him, and so taking them one by one, he kill'd them all. The Tegeans upon his Return, went all over-joy'd to gratulate the Victor, only his Sifter Demodice was not fo well pleas'd; for she was betroth'd, it seems, to Demoticus, one of the Brothers that was now flain: Which Critolaus took so ill, that he kill'd his Sister, and being afterwards indicted for Murder, his Mother acquitted him. Demaratus in his fecond Book of the Arcadian History.

In the Heat of the War betwixt the Romans and Albans, they came to this Agreement, that the Cause should be determin'd by a Tryal at Arms, betwixt three and three Twins on each Side, the Curiatii for the Albans, and the Horatii for the Romans. Upon the Encounter, the curiatii kill'd two of the other; the third Survivor, under the Colour of flying, deftroy'd his Enemies, one by one as they follow'd him. All his Friends came to joy him of his Victory, fave only his Sifter Horatia; for one of the Curiatii, that her Brother kill'd, was her Sweet-heart. Horatius for this, kill'd his Sifter. Aristides Milesius, in his Italian Commentaries. At the ball to the

The

The Temple of Minerva in Rium happen'd to be on fire. Hus ran presently to save the Falladium (an Image dropt from Heaven) but upon the taking of it up, he was struck blind; it being a Thing unlawful for any Man to look upon; but upon appeasing the Deity, he was afterwards restor'd to his Sight. Dercyllus, in his first Book of Foundations.

Metellus, an eminent Man, as he was walking out of the City, was interrupted by Ravens that laid hold of him, and kept a flapping of him with their Wings. This Omen furpriz'd him, and back he went into the City again, where he found the Temple of Visia all in a Flame. He went and took away the Palladium, and fell Blind upon't. But some Time after, the Goddess being pacified, gave him the Use of his Eyes again. Aristides Milesius, in his Italian History.

Upon a Time, when the Thracians were engag'd in a War against the Athenians, the Oracle promis'd them Victory, if they would but save the Life of Codrus. Codrus, upon this, puts himself in a coarse Disguise, and away he goes into the Enemies Camp, with a Scythe in his Hand, where he kill'd one, and another kill'd him, so that the Athenians got the better on't. Socrates, in his second Book of his Thracian History.

P. Decius, a Roman, at a Time when they were in War with the Albans, had a Dream, that his Death would bring a great Advantage to the Romans: Upon which Confideration he charged into the Middle of his Enemies, where he killed many, and was stain himself: His Son Decius did the like in the Gallick War, for the Conservation of the Roman State. Aristides Milesius is my Author.

There was one Cyanippus a Syracusian, that sacrificed to all the Gods but Baccbus, who took the Contempt so heinously, that he made him drunk, in which Fit he got his Daughter Cyane into a Corner, and lay with her; she in the mean Time slipt his Ring off his Finger, and gave it to her Nurse to keep, as a Circumstance that some Time or other might come to be brought in Evidence. There brake out a Pestilence, and the Pythian Oracle advis'd the Sacrificing of an incestuous

cestuous fuch Ca understo ther Pec first Sta the third

Pa

In the Aruntius, born, die God intoxicat his Daug visher by Head, ab pected. land upon Thunder, we see the seed of the seed of

that he is would but the Matter his Daugh fice. Euro

her fo tre

third Boo

Marius f War, had should ove fice his Da common S and he got Germany, w heard the fourth Boo

There we of the Chair fame Cyanip out fo long a Jealoufy of man; inforgot into a

cestuous Person to the Gods that are the Averters of such Calamities, as the only Remedy, Cyane, that understood the Meaning of the Oracle better than other People, took her Father by the Hair of the Head, first Stabbing him, and then her self. Dositheus, in the third Book of his Sicilian History.

In the Time of Celebrating the Bacchandlia at Rome, Aruntius, that had never drunk any Wine fince he was born, did not shew that Reverence for the Power of the God as he ought to have done, so that Bacchus intoxicated him, and in that Freak, Aruntius ravisht his Daughter Medullina. She came to know the Ravisher by his Ring, and an Exploit came into her Head, above what from her Age could have been expected. She made her Father drunk, and set a Garland upon his Head, carrying him to the Altar of Thunder, where with Tears she kill'd him for robbing her so treacherously of her Virginity. Aristides, in his third Book of his Italian History.

Erechtheus was told in a War he had with Eumolpus, that he should have the better of his Enemy, if he would but facrifice his Daughter. He advis'd upon the Matter with his Wife Praxithea, and deliver'd up his Daughter after the manner of a common Sacri-

fice. Euripides in his Erechtheus.

Marius finding himself hard put to't in the Cimbrian War, had it reveal'd to him in a Dream, that he should overcome his Enemies, if he would but sacrifice his Daughter Calpurnia: He did it (preferring the common Safety before any private Bond of Nature) and he got the Victory. There are two Altars in Germany, where about that Time of the Year, may be heard the Sound of Trumpets. Dorotheus, in the fourth Book of his Italian History.

ne

15

ed

So

he

th

in-

ım-

nce,

in-

There was one Cyanippus, a The Jalian, a great Lover of the Chase, and was often abroad a-hunting. This same Cyanippus was newly Married, and his staying out so long, and so often in the Woods, gave his Wise a Jealousy of an Intrigue there with some other Woman; insomuch that she follow'd him one Time, and got into a Thicket to watch him. The Rustling of the

Boughs

Boughs in the Place where she lay, brought the Dogsthither, in Expectation of some Game, where they tore this tender-hearted Woman to Pieces, as if she had been a Brute-Beast. Cyanippus was so surprized with so dismal and unthought-of a Speciacle, that he kill'd himself. Parthenias the Poet.

Sybaris is a City of Italy, where there was one Emitius, a very handsome young Man, and a Lover of Hunting. His Wife (whom he had lately married) took up a Suspicion that under Colour of the Chase, he carry'd on an Assignation with some other Woman, She trac'd him to the Wood, and upon the Noise of the Boughs in her Passage, the Dogs ran presently to her, and worried her, and her Husband stabb'd himself immediately upon this miserable Accident. Clitonymus,

in the fecond Book of his Sybarities.

One Smyrna (to whom Venus ow'd a Shame, it seems) fell passionately in Love with her Father, and made the Nurse her Confident. She goes craftily to work with her Master, and tells him of a Maid there in the Neighbourhood, that lov'd him above all Things in the World; but she could not in Modesty appear publickly to him: So the Father lay ignorantly with his own Daughter. But some Time after, having a great Mind to see his Mistress, he call'd for a Light, and when he saw who it was, he pursued the incestuous Wretch with his drawn Sword; but by the Providence of Venus, she was rescu'd from that Danger, and turn'd into a Myrtle-Tree: Theodorus, in his Transformations.

One Valeria Tusculanaria (for whom Venus had no Kindness) fell down-right in Love with her Father Valerius. She told the Nurse the Secret, who order'd it so, that she brought the Father and the Daughter together, telling him, that a Maid there hard by, was fallen desperately in Love with him, but that she durst not lie with him for fear of being known. The Father was got into his Cups, and as he was in Bed with his Daughter, call'd for a Candle. The Nurse wak'd Valeria, and away she goes wandring up and down the Country with her great Belly. She had at

last a much Time, Ægipanichimself the Th

Stress of cus the facrifice callirrboe Father, went his and callithird of

Calpurn
Regulus,
of Garatiu
in the En
turn; but
nate Kinc
purnius lef
own Thro

History.

When P
he fent his
Sum of Go
his Kinsma
kill'd the C
cuba, being
Polymestor be
great Treas
ance of her

her Nails.

When Had
hia, L. Thym
Sum of Mod
Kinfman, w
ry'd all before
any Regard of
It fo fell out

last a Fall from a Precipice, but escap'd without so much as any Miscarriage; for she was deliver'd at her Time, and the Child's Name was Sylvanus (in Greek, Ægipanes.) Valcrius, in the Anxiety of his Mind, threw himself from the same Precipice. Aristides Milesius, in the Third Book of his Italian History.

Diomedes, after the Destruction of Troy, was cast by Stress of Weather upon the Coast of Libya, where Lycus the Son of Mars was King, whose Custom it was to facrifice all Strangers to his Father; but his Daughter Callirrhoe falling in Love with Diomede, betray'd her Father, and set Diomede at Liberty; who presently went his Way without any Regard to his Benefactress, and Callirrhoe hang'd her self upon it. Juba, Book the third of his Libyan History.

Calpurnius Crassus a famous Man, bearing Arms with Regulus, was sent to the Massilians, to attack the Castle of Garatius, being a very strong Place. He was taken in the Enterprize, and design'd for a Sacrifice to Saturn; but Bysaltia, the King's Daughter, out of a passionate Kindness to Calpurnius, betray'd her Father. Cal-

purnius left her, and after his Departure Bysaltia cut her

own Throat. Hegestanax's third Book of the African History.

5

e

h

10

in

6-

115

eat

nd

0113

nce

n'd

ma-

no

ther

ler'd

hter

by,

it the

The

a Bed

Nurse

o and

ad at

When Priamus found that Troy was given for loft, he fent his young Son Polydore into Thracia with a vast Sum of Gold, and put all into the Hands of Polymestor his Kinsman. So soon as Troy was taken, Polymestor kill'd the Child, and took the Gold to himself. He-cuba, being driven upon that Quarter, over-reach'd Polymestor by Crast, under Pretence of giving him a great Treasure, at which Time she, with the Assistance of her Fellow-Prisoners, tore out his Eyes with her Nails. Euripides the Tragedian.

When Hannibal was ravaging the Country of Campania, L. Thymbris deposited his Son Rustius, with a vast Sum of Money, in the Hands of Valerius Gestius his Kinsman, who upon Intelligence that the Enemy carty'd all before him, out of pure Avarice, and without any Regard to Humanity or Justice, kill'd the Childal It so fell out that Thymbris as he was walking about

the

the Fields found the dead Body of his Son: Whereupon he call'd his Kinsman under Pretence of a Treafure that he would show him: He took his Opportunity, put out his Eyes, and hung him up upon a Gibbet. Ariffides's third Book of his Italich History.

Hacus had two Sons by Pfammathe, Phocus and Telamon, the former better belov'd than the other. lamon one Day took out his Brother a Hunting, and a Boar presenting himself, he threw his Lance in Pretence at the Boar, but in Truth at his Brother, whom he hated, and to kill'd him; for which his Father banish'd him. Dorotheus's First Book of Transformations.

Caius Maximus had two Sons, Refus the one, by Ameria, whose Sir-name was Conon, and the other Similius. The Brothers were a Hunting together, and Resus having kill'd the other, put it off when he came home, that it was by Chance, and far from any Defign of doing it: But his Father when he came in Time to know the Truth of it, banish'd the Son. Aristocles in the Third Book of his Italian History.

Mars is faid to have begotten Meleager upon Althea.

Euripides in his Meleager.

Septimius Marcellus took to Wife one Sylvia, and a great Lover of Hunting he was. Mars put himself in the Habit of a Shepherd, whor'd his new Wife and got her with Child: Which being done, he told her who he was, and gave her a Brand, telling her, that the Fate of the Child she went withal, was wrap'd up in the Fate of that Brand. Septimius flew Tuscinus; but Mamercus, in his Sacrificing to the Gods for a fruitful Season, omitted only Ceres, who in Revenge sent a Wild-Boar into his Grounds: Whereupon getting a Knot of Huntsmen together, he killed him, and deliver'd the Head and Skin to his Sweetheart; but Scimbrates and Muthias, the Maid's Uncles, took them away from her. Mamercus in a Rage kill'd them upon it, and the Mother burnt the Brand. Merylus in the third Book of his Italian History.

When Telamon, the Son of Eacus and Endeis, came to Euban, he debauch'd Peribaa the Daughter of Alcathous, and fled away by Night. The Father understanding

this, an of the ( the Gua dier, in and the lamina, v jax. Are

Pi

L. Tro tia, who deliver'd to throw had Com turnius bo

Aolus, Daughters est of th his Sisters sent her a was fo im And too. Softra Papirius

nus, the ele Child. W of it, he 1 he kill'd he hppus's first

he had fix

Aristonymu was a Won which broug Time, a n Onoscelis. A

Fulvius Stel entertain'd hi which he ha call'd Hippona Care of the B in the third B

The Sardian neans, besieg'o

th15,

Amballadore,

this, and suspecting the Villany to be done by some of the Citizens, he deliver'd his Daughter to one of the Guards to be thrown into the Sea: But the Soldier, in Compassion to the Woman, rather sold here and she was carried away by Sea to the Island of Salamina, where Telamon bought her, and had by her, A-jax. Aretades Chidius in his second Book of Islands.

L. Troscius had by Patris a Daughter called Florentia, who being corrupted by Calpurnius a Roman, was deliver'd by her Father to a Soldier, with a Charge to throw her in the Sea, and drown her. The Man had Compassion of her, and rather sold her: Calpurnius bought her, and had Contruscus by her.

Holus, a great King of Etruria, had by Amphithea six Daughters, and as many Sons. Macarius, the youngest of them, had the carnal Knowledge of one of his Sisters, who was deliver'd of a Boy. Her Father sent her a Sword to kill the Child with, but that was so impious, that she chose rather to kill herself: And Macarius laid violent Hands upon himself too. Sostratus's second Book of his Tuscan History.

5.

.

e.

of

0

in

ed.

2

in

nd

her

hat

but

tuit-

nt a

15 2

ver'd

brates

from, and

third

me to

athous, inding

th15,

Papirius Volucer married Julia Pulchra, by whom he had fix Sons and fix Daughters. Papirius Romanus, the eldest of the fix, got Canulia his Sister with Child. When the Father came to the Knowledge of it, he sent his Daughter a Sword, with which he kill'd herself, and Romanus did the same. Chryspus's first Book of his Italian History.

Aristonymus an Ephesian and the Son of Demostratus, was a Woman-hater, but had to do with an Ass, which brought him forth in the ordinary Course of Time, a most beautiful Daughter which he call'd Onoscelis. Aristotle's second Book of Paradoxes.

entertain'd himself to his Satisfaction with a Mare, by which he had a very handsome Daughter, that he call'd Hippona, and this is the Goddess that has the Care of the Breed of Horses: According to Agislaus in the third Book of his Italian History.

The Sardians being engag'd in War with the Smyrleans, besieg'd Smyrna; and sent them Word by their Ambassadors,

Ambassadors, that they would never raise the Sieges till the Smyrneans should deliver up their Wives to their Embraces. The Men of Smyrna would have been hard put to it upon this pinching Necessity, if it had not been for the Advice of a pretty Wench that was a Maid-fervant to Phylarchus. Her Counsel to her Master was this; that instead of sending free Women, they should rather dress up the Servants and The Smyrngans follow'd her Advice, and when the Sardians had wearied themselves with their Mistresses, the Smyrneans easily overcame them: From whence there is a Festival Day observ'd under the Name of Eleutheria, which is celebrated among the Smyrneans with great Solemnity, the Servants being drest up with all the Ornaments of the free Women. Defitheus in the third Book of his Lydian History.

Atepomarus, a King of the Gauls, being in War with the Romans, made a publick Declaration that he would never agree to a Peace, till the Romans should prostitute their Wives to them. The Romans advis'd with the Maid-servants, and sent them in the Place of the Free-Women; the Barbarians ply'd the Work so hard, that they were even tir'd and fell asleep. Retana (who was the Authoress of the Counsel) climb'd a Fig tree, and so got on the Wall, and sinding how it was, gave Notice of it to the Consuls. The Romans upon this made a Sally and routed the Enemy; in Memory whereof was instituted the Servants Holiday, and this was the Rise of it. Aristides Milesius Book is. Hist. Ital.

In the War betwixt the Athenians and Eumolpus, Provisions falling short, the Commissary Fyrandrus, upon a point of Prudence and good Husbandry, made some small abatement in the Soldiers Proportions: The Citizens suspected Treachery in the Case, and ston'd him to Death. Call stenes's Third Book, Hist. Thrace.

The Romans being in War with the Gauls, and Provisions for the Belly being very scarce, Cinna contracted the Soldiers Allowance to a less proportion than they had formerly: The Citizens interpreted this Abatement to an ambitious Design he had upon the Go-

Vernn Third

I hird In Orchom himfe Senate him, c away Surface might Jealout nate H that w. Sham f Father ly as waimpos'd

The maintair bours, 1 People's Ill, and veral Gre was mur Nobles, feverally The Roma Fire with culus, one Romulus uj Man, and the Gods. withdrew.

Pelopon.

Pelops the Children, and by his lov'd better ban, in the and being a pardon from

on more

vernment

vernment, and fo ston'd him for it. Aristides, Book

Third, Hift. Ital.

h

he

d,

ho

ee,

ave

his

ory

this

Tift.

Pro.

noqu

fome

e Ci-

him

, and

con-

n than

nis A-

ne Gonment

In the Time of the Peloponnesian War, Pisistratus an Orchomenian, had a spite at the Nobility, and to make himself Popular, favour'd the Common-People. The Senate conspir'd against him, and treacherously kill'd him, cutting him into small Gobbets which they carried away with them in their Bosoms, and paring off the Surface of the Ground that no figns of the Murder might appear. The Common-People however upon a Jealoufy of the Matter, went tumultuoufly to the Senate House, but the King's younger Son Telesimachus that was dipt in the Conspiracy, diverted them with a Sham story, telling them that he himself had seen his Father in a Form more than Human, walking as lively as was possible up the Piscan Mountain: And so he impos'd upon the People. Theophilus's 2d Book Hift. Pelopon.

The Senate of Rome being hard put to it for the maintaining of a War with so many of their Neighbours, thought it good Husbandry to shorten the People's allowance of Corn, which Romulus took very Ill, and did not only restore it to the People, but several Great Men were punish'd for it. Upon this he was murder'd in the Senate by a Conspiracy of the Nobles, who cut him all to pieces, and carried them severally away in the Lappets of their Garments. The Romans came to the Court in a hurry, and brought Fire with them to fet all in a Flame; but Julius Proculus, one that was in the Plot, told them that he faw Romulus upon a Mountain of a fize larger than any Man, and that he was translated into the Number of the Gods. The Romans believ'd him, and quietly withdrew. Aristob. in the 3d Book Hist. Ital.

Pelops the Son of Tantalus and Euryanasa, had two Children, Atreus and Thyestes, by his Wife Hippodamia; and by his Miftress Danais he had Chrysippus, whom he lov'd better than his lawful Children: But Lains a Theban, in the heat of his Lust forcibly abus'd his Body, and being taken by Atreus and Thyestes, obtained his Pardon from Pelops, in regard that Love had pro-Moment

vok'd

vok'd him to it. Hippodamia's Advice to Atreus and Threstes was, that they should kill Chrystphus, as one that would interpose between them and the Crown. Upon their refusal to do so base a thing, she her self put her own Hands to the work, and in the dead of the Night took Laius's Sword when he was afleep, wounded Chrysippus with it, and left the Weapon in his Body. This Circumstance of Laius's Sword brought him into Suspicion of the Murder, till he was clear'd by Chry. sippus himself, who being as yet but half dead, gave his Testimony to the Truth. Pelops buried his Son, and then banish'd his Wife. Dositbeus in his Felopide.

Ebius Toliex had two Sons by his Wife Nuceria, and a third call'd Firmus by an Enfranchis'd Woman who was very handsom, and better belov'd by the Father than those that were legitimate: Nuceria that hated this By-blow, advis'd her Sons to dispatch Firmus; but upon their refusal, the did it her self, and in the dead of the Night got the Sword of him that guarded the Body of Firmus, gave him a mortal Wound, and left the Weapon sticking in his Body. The Boy clear'd his Keeper by a particular Account of the Matter of Fact; the Father buried his Son, and sent away his Wife into Banishment. Dositheus Book 3d Hist. Ital.

Thefeus the Son of Neptune had Hippolytus by the Amazon Hippolyta, and afterward married Phadra the Daughter of Minos, who fell deep in Love with Hippolytus, and made use of the Nurses Mediation to help forward the Incest. But Hippolytus upon this left Athens and went away to Træzen, where he diverted himself with Hunting. Now this lascivious Woman finding her Defign disappointed, forg'd several scandalous Letters to the prejudice of the chafte young Man, and ended her Days with a Halter. Thefeus gave Creditto the Slander, and Neptune having promis'd him a Grant of any three Things he would ask, he made it his Request that he would destroy Hippolytus. So Neptune fent a Bull to the Coast where Hippolytus was driving his Chariot, which put his Horses into such a fright, that they ran away with them, and over-turning the Chariot kill'd the Master.

Book 3d In the were told upon the Custom: brought o Eagle at 1 and carryi an Heifer. demus in h

Pa

Commin call'd con

married

her Son-

flanderou

her, and Crime, a

Neptune,

fo, while

overturn'

There v Oracle faid a Virgin to was in Co Sacrifice. and laid it And there for the Fir affisted at 1 the Mallet with a gent ding them the Ceremo 19th Book

Philonome many times her in the Belly: She for fear of 1 thus, but by driven safe

Comminius Super a Laurentine, had a Son which he call'd Comminius by the Nymph Egeria, after which he married one Gidica, who fell passionately in Love with her Son-in-Law, and receiving a repulse, she fram'd slanderous Letters against him which she left behind her, and so hang'd felf. Comminius reslecting upon the Crime, and believing the Calumny, applied himself to Neptune, who with a terrible Bull frighted the Horses so, while the Youth was in the Chariot, that they overturn'd all, and kill'd him with the fall. Dositheus Book 3d Hist. Ital.

0

.

re

1,

d

10

er

Jut

of

che

his

ict;

in-

ma-

igh-

for-

rbens nfelf

ding

Letand

ditto

Grant

is Re-

eptune

right,

ng the

minius

19th Book Hift. Italian.

In the Time of a Great Plague in Lacedamon, they were told by the Oracle, that the Pestilence would cease upon the Sacrificing of a Noble Virgin according to Custom: It fell one time by Lot to Helena, who was brought out and drest up ready for the Sacrifice: An Eagle at that Time slying by took away the Sword, and carrying it into an Herd of Cattle, laid it down upon an Heiser, whereupon they spar'd the Virgin. Aristodemus in his Third Collection of Fables.

There was a dreadful Plague in Phalerii, which the Oracle said would be remov'd upon the Sacrificing of a Virgin to Juno every Year. While this Superstition was in Course, it sell to Valeria Luperca's Lot to be the Sacrifice. An Eagle slew away with the drawn Sword, and laid it upon an Heiser seeding near the Temple. And there being a Stick laid upon the Fuel prepar'd for the Fire with a little Mallet fix'd to it, the Virgin assisted at the Sacrificing of the Heiser, and taking up the Mallet, went about from House to House, and with a gentle knock call'd to those that were sick, bidding them be of good Health. And this was the rise of the Ceremony which continues to this Day. Eristides's

Philonome the Daughter of Nytimus and Arcadia, went many times to the Chace with Diana. Mars lay with her in the shape of a Shepherd, and fetch'd up her Belly: She was deliver'd in time of two Twins, which for fear of her Father she threw into the River Erimanthus, but by a strange Fatality of Providence they were driven safe into a hollow Oak, which happening to be

the

the Kennel of a Wolf this Wolf throw her Whelps into the River, and firekled the Children. Tyliphus a Shepherd that had feen this with his own Eyes, took these Children and brought them up as his own, calling one of them Lycastus, and the other Parrasus, which reign'd fuccessively in Arcadia. This is reported by Zopyeus Byzantius in the 3d Book of his Histories.

Amulius dealing very Tyrannically with his Brother Numitor, kill'd his Son Anitus, as they were a Hunting, and made his Daughter Sylvia Julia a Priestess of Juno: Mars got her with Child, and when the had laid her Belly of two Twins, the confes'd the Truth to the Tyrant, which put him in fuch an Apprehension, that he expos'd them both on the fide of the River Tiber, where they were carried by the Stream to a place where a the-Wolf had her Whelps. The Wolf cast away her own, and gave fuck to these Children. Faustus observing this, took the Children to himself, and call'd them by the Names of Remus and Romulus, which came afterwards to be the Founders of Rome. Aristides's Hift. Italian on to reconside the day of the wall be source

After the Destruction of Troy, Agamemnon and caffandra were kill'd, but Orestes that was brought up with Stropbius, reveng'd the Death of his Father. Pyrander's Fourth Pelopons, party C and rais said sofful to ave

Fabius Fabricianus of the House of Maximus, having taken Tuxium the chief City of the Samnites, fent to Rome the Image of Venus Viarix, which among them was held in great Veneration. His Wife Fabia was debauch'd by Petronius Valentinus a handsome young Man, and afterwards the treacheroufly murther'd her Hufband; but for her Son Fabricianus who was yet in his Infancy, flie shifted him away to be privately brought up, and so provided for his Security. When he was grown up, he destroy'd both his Mother and the Adulterer, and was formally acquitted for it by a Decree of the Senate. Doftbeus's Third Book History District Fire Book Hilbory Lation. Italian.

Busiris the Son of Neptune and Anippe the Daughter of Nilus, was us'd to invite Strangers in to him, under 2 pretence of Hospitality, and then to Murther them;

but D tes for Agath

Her took u of Mer to his beaten ftory I

Phala to put S Tormer Brass, a tion of once was Perillus that upo feem'd to

In Age

rant call' he propos There was Brazen-Ho practice wi piece of Ju trial of the might firft for others. the Tarpeian merciful R

Aristides's Fo Evenus th Marpifa by h and this Gir Mas the Son o fued him, ar threw himfel mortal. Dof Anius a Ki Daughter w fare to keep !

Vol. V.

Parallels between Romans and Greeks. 433 but Divine Vengeance met with him at last, for Hercates found out the Villany, and kill'd him with his Club.

Agatho the Samian.

Hercules, as he was driving Geryon's Oxen thro' Italy, took up his Lodging with King Faunus there, the Son of Mercury, whose Custom it was to facrifice Strangers to his Father: He set upon Hercules, and had his Brains beaten out for his Pains. Dercyllus's Third Book, Hi-

ftory Italian.

Phalaris of Agrigentum, a cruel Tyrant, was wont to put Strangers and Travellers to the most exquisite Torment. Perillus a Brass-sounder made a Bull of Brass, and presented it to the King for a New Invention of burning People alive in it. Phalaris for this once was just, in making the first Proof of it upon Perillus Irinsself; and the Invention was so artificial, that upon putting it in Execution, the Engin it self seem'd to bellow. Second Book of Questions or Causes.

In Agesta, a City of Sicily, there was a certain Tyrant call'd Amilius Censorinus, who was so inhuman, that he propos'd Rewards to the Inventors of new Tortures. There was one Aruntius Paterculus that had fram'd a Brazen-Horse, and made a Present of it to the Tyrant to practice with it upon whom he pleas'd. It was the first piece of Justice that ever the Tyrant did, to make trial of the Torment upon the Author of it, that he might first feel himself the Torments he had provided for others. He was afterwards thrown down from the Tarpeian Mountain. It may be thought that unmerciful Rulers are from this Tyrant call'd Amilii. Aristides's Fourth Book History Italian.

Evenus the Son of Mars and Sterope, had a Daughter Marpisa by his Wife Alcippa the Daughter of Oenomaus; and this Girl he had a mind to keep a Virgin; but Mas the Son of Aphareus ran away with her; Evenus purfued him, and finding he could not overtake him he threw himself into the River Lycorma and became im-

mortal. Dostbeus's First Book History I alian.

Anius a King of the Tuscans had a delicate handsome Daughter whose Name was Salia, and he took great tare to keep her a Virgin; but Cathetus a Man of Qua-Vol. V.

id ne s's

af

ith

t

e

ıt

ving to

Man, Huf-

in his ought ie was ne A-

a De-

ughter under them; but 434 Parallels between Romans and Greeks.

fity, seeing her sporting her self, sell passionately in Love with her, and carried her away to Rome. The Father made after her, and when he saw there was no catching of her, he threw himself into a River that from him took the Name of Anio. Cathetus begot Latinus and Salius upon the Body of Salia the Root of a Noble Race. Aristides Milesius, and Alexander Polyhistor Third Book History Italian.

Hegessstratus an Ephesian committed a Murther, and fled to Delphos; consulting the Oracle what Place to settle in, the Answer was, that when he should come to a Place where he should see the Country-people Dancing with Garlands of Olive-leaves, he should settle there. He travell'd into a certain Country of sia, where he sound as the Oracle told him, and there built a City which he call'd Elauns. Pythocles the Samian in

the Third Book of his Georgics.

Telegonus the Son of Ulysses by Circe, was sent to find out his Father, with order that where he should see the Country-people Dancing with Garlands, he should there erect a City. He came into a certain Place of Italy, where he found the Country men Dancing with Wreaths of Oaken Boughs about their Heads; so that there he built a City, and call'd it Prinistum, for an Oak in Greek is welv. (The Romans corruptly call this City Pransse.) Aristocles in the Third Book of his Italian History.

We have it upon the Authority of a Credible Tradition That this Chapter of Parallels was none of Plutarch's, and that in the Margin of an Ancient Greek M.S. there is the Mark set upon it of a spurious Piece; which the rather to be believ'd, for that there is not so much as one Line or Thought in it, that comes up to the Spirit of that shaffrious Author. But however since it has pass'd thus sone in the World plausibly enough under the Authority and Protection of so great a Name, the whole Work would look as it were imperfect without it. So that the preventing of the Inconvenience, is the only Reason that has mov'd me to the Translation.

b Lyc

of the tai

Transla

emos bla

before Plut Jacob Ma good Author fame Author in the Eng to add it to

Hydaf

Hrysipp offene and not bei by the help got to his Be the King pro the old Baw tified his Da of his Grief himself into call'd by his This is a R dinary swift S n this River lychnis, which ty hot to the

ther it, which

2 Proces

Of the Names of Rivers and Mountains, and of such Things as are to be found therein.

# Translated out of the Greek by R. White, M. A.

e

a, lt

in

nd

fee

uld of

vith that

r an

call f his

bas

dition

Plu

M. 5

bich !

as on

is lon

d Pro

k as l

to the

Before, and some there are who question whether it were Plutarch that wrote this Treatise or no. But Philip Jacob Maussacus proves as well by the Stile, as from other good Authorities, that it was a legitimate Off-spring of the same Author. For which Reason, since it was never Printed in the English before, it was thought but a piece of Justice to add it to the rest of his Works.

# Hydaspes. Now the Indian Rowey, as most suppose.

Offended, fell in Love with her Father Hydaspes, and not being able to curb her preternatural Desires, by the help of her Nurse, in the dead of the Night, got to his Bed, and receiv'd his Caresses: After which, the King proving unfortunate in his Affairs, he buried the old Bawd, that had betray'd him, alive, and crutified his Daughter. Nevertheless such was the excess of his Grief for the loss of Chrysippe, that he threw himself into a River of India, which was afterwards tall'd by his Name Hydaspes.

This is a River of *India* which falls with an extraordinary swift Stream into the *Saronitic* Bay. Moreover in this River there grows a Stone, which is call'd hybnis, which resembles the Colour of Oil and is very by hot to the touch. And when they are searching ther it, which they do when the Moon increases, the

T 2

Pipers

Pipers play all the while: Nor is it to be worn by any but the richer Sort. Also near that part of the River which is call'd Pyle, there grows an Herb which is very like a Marygold, with the Juice of which the People anoint their Skins to prevent Sun-burning, and to secure them against the scorching of the excessive Heat.

The Natives whenever they take their Virgins tardy, nail them to a Wooden Cross, and fling them into this River, singing at the same time in their own Language a Hymn to Venus. Every Year also they bury a Condemn'd old Woman near the top of the Hill call'd Therogonas; at which time an infinite multitude of creeping Creatures come down from the top of the Hill, and devour the Insects that hover about the buried Carcass: As Chrysermus relates in his History of India, tho' Archelaus gives a more exact Account of

these Things in his Treatise of Rivers.

Near to this River lies the Mountain Elephas, fo called upon this Occasion. When Alexander the Macedonian advanc'd with his Army into India, and that the Natives were refoly'd to withstand him with all their Force, the Elephant upon which Porus, King of that Region, was wont to ride, being of a suddain stung with a Gad-bee, ran up to the top of the Mountain of the Sun, and there uttered these Words distinctly in human Speech, O King, my Lord, descending from the Race of Gegalius, forbear to attempt any thing against Alexander, for be is descended from Jupiter; and having io faid, he presently died. Which when Porus understood, afraid of Alexander, he fell at his Feet, and fued for Peace. Which when he had obtain'd, he call'd the Mountain Elephas; as Dercyllus testifies in his Third Book of Mountains.

onemil wor stunent he Mountain was

OW.

Thebes, it was formerly call'd the Foot of Cadmus, upon this Occasion. When Cadmus had slain the Drago which kept the Fountain of Mars, he was afraid taste of the Water, believing it was poison'd; which the was a straightful taste of the Water, believing it was poison'd; which the was poison'd; which the water, believing it was poison'd; which was poison'd; which

force tain,
Mine Leg
was,
a fair
Sacrif
Foot.
Son
Miobe,
threw

his Na

Book c

Near merly c Neptune, her tha tarry'd certain from He immedia ing the and call that befe on this oc of Hell, whose Na the Impat to him in a Answer. pull'd one it upon the on the top twining ob thereupon

nos Non Ch

otherwife.

call'd Citber

ry of Benti

But Her

and such Things as are therein. 437

forc'd him to wander about in search of another Fountain, to allay his Thirst. At length, by the help of Minerva, he came to the Corycaan Den, where his Right Leg stuck deep in the Mire; and from that hole it was, that after he had pull'd his Leg out again sprung a fair River, which the Hero after the Solemnity of his Sacrifices perform'd, call'd by the Name of Cadmus's Foot.

Sometime after, Ismenus the Son of Amphion and Niobe, being wounded by Apollo, and in great pain, threw himself into the said River, which was then from his Name call'd Ismenus, as Sostratus relates in his second Book of Rivers.

Near to this River lies the Mountain Citheron, formerly call'd Afterion for this Reason. Beotus the Son of Neptune, being desirous of two Noble Ladies, to marry her that should be most beneficial to him, while he tarry'd for both in the Night-time upon the top of a certain nameless Mountain, of a sudden a Star fell from Heaven upon the Shoulders of Eurythemistes, and immediately vanish'd. Upon which Baotus understanding the meaning of the Prodigy, marry'd the Virgin, and call'd the Mountain Afterion from the Accident that befel him. Afterwards it was call'd \* Citheron upon this occasion. Tist phone one of the Erinnyes or Furies of Hell, falling in Love with a most beautiful Youth whose Name was Citheron, and not being able to curb the Impatience of her Desires, declared her Affection to him in a Letter, to which he would not return any Answer. Whereupon the Fury missing her Design, pull'd one of the Serpents from her Locks, and flung it upon the young Lad, as he was keeping his Sheep on the top of the Mountain Asterion; where the Serpent twining obout his Neck, choak'd him to Death. And thereupon by the Will of the Gods, the Mountain was call'd citheron, as Leo of Byzantium writes in his History of Bentia.

But Herm fianax of cyprus tells the Story quite Otherwise. For he says, that Helicon and Citheron were

î

e

-

of

of

al-

do-

the

reir

hat

ung

tain

netly

m the

Alex-

ng 10

food,

d for

'd the

Third

us, upo

Drage

afraid ; whi

fore

My Now Citheron, it goireded, was Work to odian

two Brothers, quite different in their Dispositions. For Helicon was affable and mild, and obedient to his Parents and Elders: But Citheron being covetous, and greedily gaping after the Estate, first kill'd his Father, and them treacherously threw his Brother down from a steep Precipice, but in striving together, fell himself along with him. Whence by the Providence of the Gods, the Names of both the Mountains were chang'd. Citheron, by reason of his Impiety, occasion'd the Fable of the Euries. Helicon, for the young Man's Love to his Parents, became the Habitation of the Muses.

River Hebrus, and his Head being changed, the Redv was siroM wolf churchill pe of a Dragon a for his Haro fuch was the Will of Apple, it re-

the many Gulphs and whirl-Pools in the Water.

Cassander, King of that Region, having Marry'd Crotonice, had by her a Son whom he named Hebrus : But then being divorc'd from his first Wife, he marry'd Damasippe, the Daughter of Atrax, and brought her home over his Sons Head; with whom the Mother-in-Law falling in Love, invited him by Letters to her Embraces. But he avoiding his Mother as a Fury, gave himself over to the Sport of Hunting. On the other fide, the impious Woman missing her Purpose, bely'd the chafte Youth, and accus'd him of attempting to ravish her. Upon this cassander, raging with Jealousy, flew to the Wood in a wild Fury, and with his Sword drawn pursu'd his Son, as one that treacherously fought to defile his Father's Bed. Upon which the Son finding he could no way escape his Fathers Wrath, threw himfelf into the River Rombus, which was afterwards call'd Hebrus, from the Name of the young Man; as Timoth us taftifies in his Eleventh Book of Rivers.

Near to this River lies the Mountain Pangaus fo called upon this Occasion Pangaus the Son of Mars and Critishule, by a mistake day with his own Daughter, which perplex'd him to that degree, that he fled to the Carmanian Mountain, where overwhelm'd with a Sortow that he could not master, he drew his Sword and slew

flew h the P boln : much croppi Drinki it up i Throat Alfo which Women the Ri whole I But as f main'd Blood, which d fends for upon. the Skin

As Clitony, Relations, 1

which the

in their l

of the W

A certain Ganges, corto Manhoo the hear of opithusa. To what he row, that I afterwards of

<sup>\*</sup> Now M

and such Things as are therein. 439

flew himself. Whence by the Providence of the Gode, the Place was call'd \* Pangeus. bus aldeles as a wood of

In the River before mentioned, grows an Herb not much unlike to Bahn, the tops of which the I braciane cropping off, burn upon a gentle fire, and after hard Drinking hold their Heads over the Smoak, and fouff it up into their Nostrils, and let it go down their Throats, till at last they fall into a profound Sleep.

Also upon the Mountain Pangeus grows an Herb; which is call'd the Harp, upon this Occasion. The Women that tore Orpheus in pieces, cast his Limbs into the River Hebrus; and his Head being changed, the whole Body was turned into the shape of a Dragon. But as for his Harp, such was the Will of Apollo, it remain'd in the same Form: And from the streaming Blood, grew up the Herb which was call'd the Harp; which during the Solemnity of the Sacrifices to Bacchus, sends forth a Sound like that of an Harp, when play'd upon. At which time the Natives being covered with the Skins of young Hinds, and waving their Thyrsus's in their Hands, sing a Hymn, of which these are part of the Words,

And then shalt thou be Wise,
When Folly does thy Brain surprize;

d

er

1-

nve

'd

to

fy,

ord

the ath,

ter-

Aan;

s. fo

and

hter,

03 6

Sor-

l and flew

As Chitonymus reports, in his Third Book of Tragical

#### drawn partial des . So B D N NO E that treacherouff

Ganges is a River in India, so call'd for this Reason; A certain calcurian Nymph had by Indus a Son call'd Ganges, conspicuous for his Beauty. Who growing up to Manhood, and desperately overcome with Wine, in the hear of his Intoxication lay with his Mother Diphibusa. The next Day being inform'd by the Nurse of what he had done; such was the excess of his Sortow, that he threw himself into a River call'd Chilarue, afterwards call'd Ganges from his own Name.

T 4

<sup>\*</sup> Now Malaca and Castagna.

In this River grows an Herb refembling Bugloss, which the Natives bruise, and keep the Juice very charily. With this Juice in the dead of the Night they go and besprinkle the Tigers Dens; the Vertue of which is such, that the Tigers not being able to stir forth by reason of the strong Scent of the Juice, are stary'd to Death, as Callistones reports in his third

Book of Hunting.

Upon the Banks of this River lies the Mountain called the Anatole, for this Reason. The Sun, beholding the Nymph Anaxibia innocently spending her Time in the Fields, fell passionately in Love with her, and not able to curb his loose Amours, pursu'd her with a Purpole to rayish her. She therefore finding no other Way to escape him, fled to the Temple of Orthian Diana, which was feated upon the Mountain call'd corypbe, and there immediately vanish'd away. Upon which the Deity that follow'd her close at the Heels, not knowing what was become of his beloved, overwhelm'd with Grief, rose in that very Place. And from this Accident it was that the Natives call'd the Top of that Mountain Anatole, or the rifing of the Sun. As Cameron reports in his tenth Book, of the Affairs of India.

## Phasis. Now Faso, and Phazzeth.

Phasis is a River of Scythia, running by a City of the same Name. It was formerly call'd Arthurus, deriving its Name from the Scituation of the cold Regions through which it runs. But the Name of it was altered upon this Occasion.

Phases the Son of Sol and Ocyrrhoe Daughter of Oceanus, slew his Mother whom he took in the very Act of Adultery. For which being tormented by the Furies appearing to him, he threw himself into the River Acturus, which was afterwards call'd by his own

Name Phasis.

In this River grows a Reed, which is call'd Leuco

found at the dawning of the Morning-Light, at what Time

Time by the the Si lous E Wives ture of Perfon where tional ' he has Time t of him. Hole c. round I Days en full of V and torn nor is it

230

Near was befo Boreas in away by carry'd h tes, and 1 who fucce Reason th but after the Fight of Jupiter, being turr the Sheph the Scituat that his E appearing a threw him of the Mou he chain'd

mented by

caufe he wa

Bowels; wh

relates in

#26 tate 2 3

Time the Sacrifices are offer'd to Hecate, and this too? by the divine Infpiration of Fan, at the Beginning of the Spring: When they who are troubled with jealous Heads, gather this Reed, and ffrew it in their Wives Chambers to keep them chafte ! And the Nature of the Reed is fuch, that if any wild extravagant Person happens to come rashly in Drink in o the Room where it lies, he presently becomes depriv'd of his rational Thoughts, and immediately confesses whatever he has wickedly done and intended to do. At what Time they that are prefent to hear him, lay hold of him, fow him up in a Sack, and throw him into a Hole call'd the Little Mouth of the Wicked, which is round like the Mouth of a Well; which after thirty Days empties the Body into the Lake Mootis that is full of Worms; where of a fudden the Body is feiz'd and torn to Pieces by feveral Vultures unfeen before, nor is it known from whence they come; as Ktofippus relates in his fecond Book of Scythian Relations.

Near to this River lies the Mountain Cancafus, which was before call'd Boreas's Bed, upon this Occasion. Boreas in the Heat of his amorous Passion ravish'd away by Force Chloris the Daughter of Ardurus, and carry'd her to a certain Hill which was call'd Nipbantes, and upon her begot a Son whom he call'd Harpax, who succeeded Hemochus in his Kingdom. For which Reason the Mountain was first call'd Boreas's Bed; but afterwards caucasus upon this Occasion. After the Fight of the Gyants, Saturn to avoid the Menaces of Jupiter, fled to the Top of Boreas's Bed, and there being turn'd into a Crocodile flew caucafus; one of the Shepherds inhabiting that Place, and observing the Scituation and Disposition of his Entrails, foresaw that his Enemies were not far off. Presently Jupiter appearing and binding his Father with a Woollen Lift, threw him down to Hell. Then changing the Name of the Mountain in Honour of the Shepherd Caucasus, he chain'd Prometheus to it, and caus'd him to be tofmented by an Eagle that fed upon his Entraits, because he was the first that found out the Inspection of Bowels; which Jupiter deem'd a great Cruelty. As Cleanthes

of

de-

gi-

W 25

000-

Act

Fu-

Ri-

own

eucoe

ed is

hat

ime

Cleanthes relates in his third Book, Of the Wars of the J.

Upon this Mountain grows an Herb, which is call'd Prometheon, which Medea gathering and bruifing made. Use of to protect Jajon against her Father's Obstimacy.

#### Arar. Now La Saone.

Arar is a River in that part of France, formerly call'd Gallia Celtica, deriving the Name from its being mix'd with the River Rhodanus. For it falls into the Rhofne within the Country of the \* Allobroges. It was formerly called Brigulus, but afterwards changed its Name upon this Occasion. Arar, as he was a Hunting, entring into the Wood, and there finding his Brother Celtiber torn in Pieces by the Wild Beasts, mortally wounded himself for Grief, and sell into the River Brigulus; which from that Accident was afterwards call'd by his own Name Arar.

In this River there breeds a certain large Fish, which by the Natives is call'd Clupea. This Fish during the Increase of the Moon is white; but all the while the Moon is in the wane, it is altogether black: And when it grows over bulky, is, as it were, stabb'd by its own Fins. In the Head of it is found a Stone like a Corn of Salt, which being apply'd to the left Parts of the Body when the Moon is in the Wane, cures Quartan Agues, as Callistbenes the Sybarite tells us in the thirteenth Book of Gallic Relations; from whom Timagenes the Syrian borrow'd his Argument.

Near to this River stands a Mountain call'd Lugdunus, which chang'd its Name upon this Occasion. When Momorus and Atepomarus were dethron'd by Seferoneus, in Pursuance of the Oracles Command they design'd to build a City upon the Top of the Hill. But when they had laid the Foundations, great Numbers of

Artist.

upon his made bo conveigh Distribut the King he threw

Crou

Neig.

Perfo

dunum

andf +

Clitophe of Citie

Patto

of Sardi

Performant Demodice he for which himfelf in that Tingown Name

from his

In this which the is Bosom of the found a Preserver of ver, very had mixt with the fuch, that is

Whence

<sup>\*</sup> Where now stand the Cities of Chambery, St. Jean sters, Geneva, Grenoble, and Vienne.

Crows

Crows with their Wings expanded, cover'd all the Neighbouring Trees. Upon which Momorus being 2 Person well skill'd in Augury, call'd the City h Luc. dunum. For Lugon in their Language fignify'd a Crow. and + Danum any spacious Hill, or wide Place; as Clitophon reports in his thirteenth Book of the Building of Cities.

#### Pattolus. Now Sarabat.

Pattolus is a River of Lydia, that washes the Walls of Sardis, formerly call'd chryforrhoas. For chryforrhoas, the Son of Apollo and Apathippe, being a Mechanic Artist and one that only liv'd from Hand to Mouth upon his Trade, one Time in the Middle of the Night made hold to break open the Treasury of creefus, and conveighing thence a good Quantity of Gold, made a Distribution of it to his Family: But being pursu'd by the King's Officers, when he faw he must be taken, he threw himself into the River which was afterward from his Name call'd Chrysorrhoas; afterwards chang'd: into that of Pattolus upon this Occanon.

Pattolus the Son of Jolis and Leucothea, during the Performance of the Mysteries facred to Venus, ravish'd Dimodice his own Sifter, not knowing who she was; for which being overwhelm'd with Grief he threw himself into the River Chrysorrboas, which from that Time forward was call'd Patolus from his own Name.

In this River is found a most pure Gold Sand, which the force of the Stream carries into the happy Bosom of the River Hermus. Also in this River is to be found a Stone which is call'd Arourophylax (or the Preserver of the Fields) resembling the Colour of Silver, very hard to be found, in Regard of its being mixt with the Gold Sand. The Vertue of which is such, that the more wealthy Lydians buy it, and lay

S

1

e

18

d

by

ke

rts

res

in om

du-

1011

Sele-

de-

ers of

Jean

Crows

Now Lyons.

Whence probably our English Word Down.

it at the Doors of their Treasures, by which Means they preserve their Treasure, whatever it be, safe from the Seizure of pilsering Hands. For upon the Approach of Thieves or Robbers, the Stone sends forth a Sound like that of a Trumpet. Upon which the Thieves surprized, and believing themselves apprehended by Ossicers, throw themselves headlong and break their Necks; insomuch that the Place where the Thieves thus frighted come by their violent deaths, is called Patolius's Prison.

In this River also there grows an Herb that bears a Purple Flower, and is call'd chrysopole; by which the Inhabitants of the neighbouring Cities try their purest Gold. For just before they put their Gold into the Melting Pot, they touch it with this Herb; at what Time if it be pure and unmixt, the Leaves of the Herb will be tinctur'd with the Gold, and preserve the Substance of the Matter; but if it be adulterated, they will not admit the discolouring Moisture, as Chrysermus relates in his third Book of Rivers.

Near to this River lies the Mountain \* Tmolus, full of all Manner of Wild Beafts, formerly call'd Carmanorion, from Carmanor the Son of Bacchus and Alexirhoe, who was kill'd as he was a Hunting by a Wild Boar; but

afterward Imolus upon this Occasion.

Tmolus, the San of Mars and Theogone, King of Lydia, while he was a Hunting upon Carmanorion, chanc'd to see the fair Virgin Arrhipe that attended upon Diana, and fell passionately in Love with her. And such was the Heat of his Love, that not being able to gain her by fair Means, he resolv'd to vitiate her by Force; who seeing she could by no Means escape his Fury otherwise, sled to the Temple of Diana: Where the Tyrant contemning all Religion, ravish'd her. An Infamy which the Nymph not being able to survive, immediately hang'd her self. But Diana would not pass by so great a Crime, and therefore to be reveng'd upon the King for his irreligious Insolence, she set a mad

Frolet, which it

Son, if Name ther's Upo Pumice Stone only to Years of happen

from t

reports

Bull 1

for this had rav was pass (a City could by the treat cormas. he threw

from his In this because in that are

Near Son of Te his Mothe Bed, reti leftor bein into the Myenus no from the

White Vi

fon was a

<sup>\*</sup> Now Tomalitze.

Bull upon him, by which the King being toft up in the Air, and falling down upon Stakes and Stones, ended his Days in Torment. But Theoclymenus his Son, fo foon as he had buried his Father alter'd the Name of the Mountain, and call'd it Imolus after his Father's Name, and yours of bon

Upon this Mountain grows a Stone, not unlike a Pumice-stone, which is very rare to be found. This Stone changes its Colour four Times a Day; and is only to be feen by Virgins that are not arriv'd at the Years of Understanding. But if marriageable Virgins happen to see it, they can never receive any Injury from those that attempt their Chastity, as Clitopbon reports.

,

·S

e

1-

0 t

C 1e

d,

as

of

0119

ho

ut

.y-

c'd

id-

ich

ain

ce;

0-

ry-

In-

im-

pais

up-

mad

Bull

#### Now Phidari. Lycormas.

Lycormas is a River of Atolia, formerly call'd Evenus for this Reason. Idas the Son of Appareus, after he had ravisht away by Violence Marpissa, with whom he was paffionately in Love, carry'd her away to Pleuron (a City of Atolia.) This Rape of his Daughter, Evenue could by no means endure, and therefore pursu'd after the treacherous Ravisher till he came to the River Lycormas. But then despairing to overtake the fugitive, he threw himself for Madness into the River, which from his own Name was call'd Evenus.

In this River grows an Herb which is call'd Sariffa, because it resembles a Spear; of excellent Use for those that are troubled with dim Sight.

Near to this River lies Myenus, from Myenus the Son of Telestor and Alphesihaa; who being belov'd by his Mother-in-law, and unwilling to defile his Fathers Bed, retir'd himself to the Mountain Alphius. But Telestor being made jealous of his Wife, pursu'd his Son into the Wilderness, and follow'd him so close that Myenus not being able to escape flung himself headlong from the Top of the Mountain, which for that Reaion was afterwards call'd Myenus.

Upon this Mountain grows a Flower call'd the White Violet, which if you do but name the Word Stepdame

Stepdame, presently dies away; as Dercyllus reports in his third Book of Mountains, briefs and or son flore is land makes Mention of a same in his first Book of

Meander. Now Madre.

Near to this River

Blountain + Surlay, to Meander is a River of Asia, formerly call'd Anabainon (or the Returner back) for of all Rivers in the World (except Neda) it is the only Stream, which taking its Rife from its own Fountain, feems to run back to its own Head.

It is call'd Meander from Meander the Son of Cercaphus and Anaxibia, who waging War with the Peffinantians, made a Vow to the Mother of the Gods, that if he obtain'd the Victory, he would facrifice the first that came to congratulate him for his good Success. Now it happen'd that the first that met him were his Son Archelaus, his Mother and his Sister. All which, though fo nearly related to him, he offer'd to the Satisfaction of his Vow. But then no less griev'd for what he had done he cast himself into the River Anabainon, which from this Accident was afterwards call'd by his own Name Meander; as Timolaus tells us in his tenth Book of Pbrygian Relations. Agathocles the Samian also makes Mention of this Story, in his Commonwealth of Possinuntum. But Demostratus of Apamea relates the Story thus;

Meander being a second Time elected General against the P. Jinuntines, and obtaining the Victory quite contrary to his Expectation gave to his Soldiers the Offerings due to the Mother of the Gods. At which the Goddess being offended, she depriv'd him of his Reafon to that Degree, that in the Height of his Madness he slew both his Wife and his Son. But coming fomewhat to himself and repenting of what he had the Founta done he threw himself into the River, which by his has, upon Name was call'd Maander.

In this River there is a certain Stone, which by Antipbrasis is call'd sopbron or the Sober-stone; which if you drop into the Bosom of any Man, it presently makes him mad to that Degree as to murther his neareft Relations, but having once atton'd the Mother of

the G maratu. chalaus Stones.

Nea called For he ing hau Mount ter whi tain wa

In th

Cylinder, their Pa Mother out of I obedient the Samie Demaratus

Marfyas + Celene, for this R the remot ter, stamp a Golden . both he a Thirft, he listning to Fbrygians h Midas nam

<sup>†</sup> Now C \* Afterma uninbabited.

and such Things as are therein. 447

the Gods he is presently restor'd to his Wits, as Damaratus testifies in his third Book of Rivers to And Archelaus makes Mention of the same in his first Book of Stones.

Near to this River lies the Mountain † Sipylus, fo called from Sipylus the Son of Agenor and Dioxippe. For he having kill'd his Mother by Mistake, and being haunted with the Furies, retired to the Ceraunian Mountain, and there hang'd himself for Grief. After which, by the Providence of the Gods, the Mountain was call'd Sipylus.

In this Mountain grows a Stone that resembles a Cylinder, which when Children that are obedient to their Parents, find they lay it up in the Temple of the Mother of the Gods. Nor do they ever transgress out of Impiety; but reverence their Parents, and are obedient to their superior Relations; as Agatharchides the Samian relates in his fourth Book of Stones. And Demaratus in his fourth Book of Phrygia.

#### MARSTAS.

Marsyas is a River of Phrygia, flowing by the City \* Celenæ, and formerly call'd the Fountain of Midas for this Reason. Midas. King of Phrygia, travelling in the remoter Parts of the Country, and wanting Water, stampt upon the Ground, and presently appeared a Golden Fountain: But the Water proving Gold, and both he and his Soldiers being ready to perish for Thirst, he invok'd the Compassion of Bacchus, who listning to his Prayers, supply'd him with Water. The Fbrygians having by this Means quench'd their Thirst, Midas nam'd the River, that issu'd from the Spring, the Fountain of Midas. Afterwards it was call'd Marsyas, upon this Occasion.

2

if

ft

S.

115

h,

20

for ver

rds s in

the

m-

inea

inst

con-

Of-

the

Rea-

Mad-

ming

e had

y A11-

ich if

fently

nearher of

the

<sup>†</sup> Now Cufinas.

<sup>\*</sup> Afterwards call'd Apamia, now Apamiz, poor and uninbabited.

Marsyas being overcome and flay'd by Apillo, certain Satyrs are said to have spring from the Stream of his Blood; as also a River bearing the Name of Marsyas, as Alexander Cornelius recites in his third Book of Phrygian Relations. But Evemeridas the Phrygian tells the Story after this Manner.

It happened that the Wine-bag which was made of Marsyas's Skin being corroded by Time, and carry'd away negligently by the Wind, fell at last from the Land into Midas's Well; and driving along with the Stream, was taken up by a Fisherman. At what time Pissiratus the Lacedamonian being commanded by the Oracle to build near the Place where the Relies of the Satyr were found, reslected upon the Accident, and in Obedience to the Oracle having built a fair City, call'd it Noricum, which in the Phrygian Language signifies a Wine-bag.

In this River grows an Herb call'd, the Pipe or Flute, which being mov'd with the Wind, yields a melodious Sound; as Dercyllus reports in his first Book of Saty-

rics.

vas generally

Near to this River also lyes the Mountain Berecynthis, deriving its Name from Berecynthus, the first Priest to the Mother of the Gods. Upon this Mountain is found a Stone which is call'd Machera, very much resembling Iron; which if one any happens to light upon, while the Solemnities of the Mother of the Gods are performing, he presently runs mad; as Agaibate chides reports in his Phrygian Relations.

Strymon. Now Stromona, Radini, and Marmara.

City Adonis, formerly call'd Palastinus from Palastinus the Son of Neptune. For he being at War with his Neighbours, and seiz'd with a violent Sickness, sent his Son Haliacmon to be General of his Army, who rashly giving Battle to his Enemies was slain in the Fight. The Tydings of which Missortune being brought to Palastinus, he privately withdrew himself from his Guards, and slung himself into the River

call'd Mars a was fla was afi

In the pus, or find where the cas'd or Tragics.

Near Hamming in I tuous as her Brot that the own Na

In the are call' Stones as Shape, a feparated rately, a fyllus the but more

Sagaris hates, becodry. But ris, the Sa flighting a frequently

moniza; h

<sup>†</sup> He we Now Monte Ar

Conozus, which from that Accident was afterwards call'd Palastinus. But as for Strymon, he was the Son of Mars and Helice, who hearing that his Son + Rbefis was flain, flung himself into the River Palastinus, which was after that call'd Strymon, by his own Name.

In this River grows a Stone which is call'd Paufilypus, or the Grief-easing Stone. This Stone if any one find who is oppress'd with Grief, he shall presently be eas'd of his Sorrow; as Jason of Bizantium relates in his Tragics of photo short district along with the

Near to this River lye the Mountains \* Rhodope and Hamus, who being Brother and Sifter, and both falling in Love with each other, the one was fo prefumptuous as to call his Sister his Juno, the other to call her Brother her Jupiter: which so offended the Deities, that they changed them into Mountains, bearing their own Names.

e

1

a

29

119

y-

111-

rst

111-

ich ght

ods ogra

the

Ainus

h his fent

who

the the

being

mself

River nozuso

In these two Mountains grow certain Stones, which are call'd Philadelphi, or the Loving Brethren. Thefe Stones are of a Crow-Colour, and resembling human Shape, and if they chance to be nam'd when they are separated one from another, they presently and separately, as they lye, diffolve and waste away; as Thrasyllus the Mendesian testifies in his third Book of Stones, but more accurately in his Book of Tragics.

## Sagaris. Now Sagari and Sangari.

Sagaris is a River of Phrygia, formerly call'd Xerabates, because in the Summer Time it was generally dry. But it was call'd Sagaris for this Reason. Sagaris, the Son of Myndon and Alexirboe, contemning and lighting the Mysteries of the Mother of the Gods, frequently affronted and derided her Priests the Galli.

t He was flain at Troy by Diomedes.

Now by the Greeks Basilissa: By the Italians, Monte Argentaro.

Now by the Turks, Balkan; by the Sclavonians, Cumoniza; by the Italians, Catena del mondo. and mondo

At which the Goddess heinously offended, struck him with Madness, to that degree, that in one of his raging Fits, he flung himfelf into the River Xerabates, which from that Time forward was call'd Sagaris.

In this River grows a Stone which is call'd Autoglyphus, that is naturally engrav'd; for it is found with the Mother of the Gods by Nature engrav'd upon it. This Stone, which is rarely to be found, if any of the Galli, or guelded Priests happen to light upon, he makes no Wonder at it, but undauntedly brooks the Sight of a preternatural Action; as Aretazes reports in his Phrygian Relations.

Near to this River lyes the Mountain Balleneus, which in the Pbrygian Language signifies Royal; so call'd from Ballenam, the Son of Ganymede and Medesigiste, who perceiving his Father almost wasted with a Consumption, instituted the Ballenean Festival, observ'd among the

Natives to this Day.

In this River is to be found a Stone call'd After, which from the latter End of Autumn, shines at Midnight like Fire. It is call'd in the Language of the Natives, Ballen, which fignifies a King, as Hermefianax the Cyprian affirms in his second Book of his Pbrygian Relations.

#### Scamander. Now Scamandro.

Scamander is a River of Tross, which was formerly call'd Kantbus, but chang'd its Name upon this Occafion. Scamander the Son of Cybibas and Demodice, having fuddenly expos'd himself while the Mysteries of Rhea were folemnizing, immediately ran mad, and being hurry'd away by his own Fury to the River Kantbus, flung himself into the Stream, which from thence was call'd Scamander.

In this River grows an Herb like a Vetch, that bears a Cod with Berries ratling in it when they are ripe; whence it deriv'd the Name of Sistron, or the Rattle: This Herb whoever has it in Possession, fears not the Apparition either of Gods or Devils; as Demostratus

writes in his fecond Book of Rivers.

Nea Gargar piter, Ida up Diofpho Ida, ol aili, which, Abius i call'd t In th being n

the Go

writes i

Tanais zonian ] therein nais, the became looking rable ap fo offend ly in Lo he with A could no Divine It and Piety the Amaz

In this refemblin fing, and find them Extremity own Lang

from the

In this resembling his Head.

Near

Near to this River lies the Mountain Ida, formerly Gargarus; on the top of which stand the Altars of Jupiter, and the Mother of the Gods. But it was call'd Ida upon this Occasion: Agestibus, who descended from Dioseborus, falling passionately in Love with the Nymph Ida, obtain'd her Good-will, and begat the Idean Datili, or Priests of the Mother of the Gods. After which, Ida running mad in the Temple of Rhea, Agestibius, in remembrance of the Love which he bare her, call'd the Mountain by her Name.

In this Mountain grows a Stone call'd Crypbine, as being never to be found, but when the Mysteries of the Gods are solemnizing; as Heraclitus the Sicyonian

writes in his fecond Book of Stones.

10

dx

dn

rly

ca-

ha-

s of

and

iver

rom

ears

ipe;

attle:

t the

ratus

Near

#### Tanais. Now the River Don.

Tanais is a River of Scytbia, formerly called the Amazonian River, because the Amazons bath'd themselves therein; but alter'd its Name upon this Occasion. Tanais, the Son of Berosius and Lysippe, one of the Amazons, became a vehement Hater of the Female Sex and looking upon Marriage as ignominious and dishonourable, applied himself wholly to Martial Assairs. Which so offended Venus, that she caus'd him to fall passionately in Love with his own Mother. True it is, at first he withstood the Force of his Passion, but sinding he could not vanquish the satal Necessity of yielding to Divine Impulse, and yet desirous to preserve his Respect and Piety towards his Mother, he slung himself into the Amazonian River, which was afterwards call'd Tanais, from the Name of the young Man.

In this River grows a Plant which is call'd Halinda, resembling a Colewort. Which the Inhabitants bruifing, and anointing their Bodies with the Juice of it, find themselves in a Condition better able to endure the Extremity of the Cold; and for that Reason, in their

own Language, they call it Berosin's oil.

In this River grows a Stone not unlike to Crystal, resembling the shape of a Man with a Crown upon his Head. The Stone whoever finds when the King dies,

dies, and has it ready against the Time that the People meet upon the Banks of the River to chuse a new Sovereign, is presently elected King, and receives the Scepter of the Deceased Prince: As Ctesiphon relates in his third Book of Plants; and Arishobulus gives us the same Account in his first Book of Stones.

Near to this River also lies a Mountain, in the Language of the Natives call'd Brixaba, which fignifies the Fore-bead a Ram. And it was so call'd upon this Occasion, Phryans having lost his Sister Helle near the Euxine Sea, and as Nature in Justice requir'd, being extreamly troubled for his Lofs, retir'd to the top of a certain Hill to disburthen himself of his Sorrow. At which time certain Barbarians efpying him, and mounting up the Hill with their Arms in their Hands, a Gold-fleec'd Ram leaping out of a Thicket, and feeing the Multitude coming, with articulate Language, and the Voice of a Man, awaken'd Phryxus fast asleep, as being tir'd with his Journey, and oppress'd with Sorrow, and taking him upon his Back, carry'd him to Colchos; and from this Accident it was, that the mountainous Promontory was call'd the Rams Fore-bead.

In this Mountain grows an Herb, by the Barbarians call'd Phryxa, not unlike our common Rue. Which if the Son of a former Mother have it in his Possession, he can never be injur'd by his Step-dame. It chiefly grows near the Place which is call'd Boreas's Den, and being gathered, is colder than Snow. But if any Step-dame be forming a Design against her Son-in-Law it sets it self on Fire, and sends forth a bright Flame. By which means they who are thus warn'd, avoid the Danger they are in; as Agarbo the Sanian testisses in his second Book of the Scythian Relations.

-Laradue ads mor HERMODON.

is underrook to do, at

Thermodon is a River of Scythia, deriving its Name from this Accident. It was formerly call'd crystallus, as

being Place upon

Nilu. Alexand the Son tus upo Leucipp whom at wha ans wer made A with Pl to atto King, t the Pub to the not ab himfelf call'd A Occasio Garm Chryfocho Servant At wha

a feigne. Who withe Piet fwaded nean Re the important phoberos, mathone's himfelf

afterwar

Sorrow

anise.

ric Chersonese, or Chrim Tartarie.

and such Things as are therein 433

being often Frozen in the Summer, the Situation of the Place producing this effect. But that Name was alter'd vereign is prefently elected King-northson int noque

Sceptes of the Deceased Prince: As C. Jubra en es in the third Book of I ... Jefunt. Restanting River and

# fam: Accoust a his first Book of Some Note to the Elver . 3 L I N Manintain

Nilus is a River in Egypt, that runs by the City of Alexandria. It was formerly call'd Melas, from Melas the Son of Neptune; but afterwards it was call'd Ægyptus upon this occasion. Ægyptus, the Son of Vulcan and Leucippe, was formerly King of the Country, between whom and his own Subjects happen'd a Civil War; at what time the River Nile not increasing, the Egyptians were opprest with Famine. Upon which the Oracle made Answer, that the Land should be again blest with Plenty, if the King would Sacrifice his Daughter to attone the Anger of the Gods. Upon which the King, though greatly afflicted in his Mind, gave way to the Publick Good, and suffer'd his Daughter to be led to the Altar. But so soon as she was Sacrific'd the King not able to support the Burthen of his Grief, threw himself into the River Melas, which after that was call'd Agyptus. But then it was call'd Nilus upon this Occasion.

Garmathone, Queen of Agypt, having lost her Son Chrysochous, while he was yet very young, with all her Servants and Friends most bitterly bemoan'd her Loss. At what time Is appearing to her, she surceas'd her Sorrow for a while, and putting on the Countenance of a feigned Gratitude, kindly entertain'd the Goddess. Who willing to make a fuitable Return to the Queen for the Piety which she express'd in her Reception, perswaded osiris to bring back her Son from the Subterranean Regions. Which when Ofiris undertook to do, at the importunity of his Wife, Cerberns, whom some call Phoberos, or the Terrible, barkt fo loud, that Nilus, Germathone's Husband, struck with a sudden Frenzy, threw himself into the River Ægyptus, which from thence was afterwards call'd Nilss. The The and The continued of

In

ocing

5,

e,

p,

h

to

he

id.

ins

if

n,

fly

ind

cp-

it

me.

oid

ifies.

ame

15, 25

rau-

In this River grows a Stone, not unlike to a Bean, which so soon as any Dog happens to see, he ceases to bark. It also expels the Evil Spirit out of those that are possess'd, if held to the Nostrils of the Party affisced.

There are other Stones which are found in this River, call'd Kollotes, which the Swallows picking up against the time that Nilus overflows, build up the Wall which is called the Chelidonian Wall, which restrains the Inundation of the Water, and will not suffer the Country to be injur'd by the Fury of the Flood; as Thrasyllus tells us in his Relation of Egypt.

Upon this River lies the Mountain Argyllus; fo cal-

led for this Reason.

Jupiter in the heat of his amorous Desires, ravish'd away the Nymph Arge from Lydum, a City of Crete, and then carry'd her to a Mountain of Ægypt, call'd Argillus, and there begat a Son, whom he nam'd Dionysus, who growing up to Years of Manhood, in Honour of his Mother, call'd the Hill Argillus; and then Mustering together an Army of Pans and Satyrs, first conquer'd the Indians, and then subduing Spain. lest Pan behind him there, the chief Commander and Governour of those Places, who by his own Name call'd that Country Pania, which was afterward by his Posterity call'd Spania, as Sostbenes relates in his Iberian Relations.

## Eurotas. Now Basilipotamo.

Himerus, the Son of the Nymph Taygete and Lacedemon, through the Anger of offended Venus, at a Revelling that lasted all Night, deslower'd his Sister Cleodice,
not knowing what he did. But the next Day being
inform'd of the Truth of the Matter, he laid it so to
Heart, that through excess of Grief he slung himself
into the River Marathon, which from thence was called
Himerus; but after that Eurotas, upon this Occasion.

The Lacedemonians being at War with the Athenians, and staying for the Full Moon, Eurotas their Captain-

General Enemia Lights togeth miny of flung had Accide In the Helmer of the

it prese these St and laid nor the Near

riving i

Jupiter lupon the call'd To Upon which the about the

ly to be first Bo more ac whom H

merly ca Reason.

upon the to fee g being ftr

\* Now

General, despising all Religion, would needs fight his Enemies, though, at the same time it Thunder'd and Lightned as if Heaven and Earth would have come together; However, having loft his Army, the Ignominy of his Loss so incessantly perplext him, that he flung himself into the River Himerus, which from that Accident was afterwards call'd Eurotas.

In this River grows a Stone which is shap'd like a Helmet, call'd Thrasydeitos, or Rash and Timorous. For if it hears a Trumpet found, it leaps toward the Bank of the River, but if yourdo but name the Athenians, it presently finks to the bottom of the Water. Of these Stones there are not a few which are consecrated and laid up in the brazen Temple of Minerva, as Nicanor the Samian relates in his fecond Book of Rivers.

S

d

00

0-

en

ft

ft

0-

1'd

te-

ian

de-

vel-

dice,

eing

o to

nself

alled

acral,

. nians, tain-

Near to this River lies the Mountain \* Taygetus, deriving its Name from the Nymph Taygete, who after Jupiter had deflower'd her, ended her Days for Grief upon the Mountain Armycleus: which from thence was call'd Taygetus.

Upon this Mountain grows a Plant call'd charifium, which the Women at the beginning of the Spring ty'd about their Necks, to make themselves more passionately to be belov'd by Men; as Cleanthes reports in his first Book of Mountains. But Softbenes the Cnidian is more accurate in the Relation of these Things, from whom Hermogenes borrow'd the Subject of his Writing.

#### INACHUS.

Inachus is a River in the Territories of Argos, formerly call'd Carmanor. Afterwards Haliacmon, for this Reafon.

Haliacman, a Tirintbian by Birth, while he kept Sheep upon the Mountain Coccygium, happen'd against his Will to see Jupiter and Rhea sporting together; for which being struck mad, and hurry'd by the Violence of the Frenzy, he flung himself into the River Carmanor,

Now Portes, and Monte di Sperlunga.

which after that was called Haliacmon. Afterwards it was call'd Inachus upon this Occasion.

Inachus, the Son of Oceanus, after that Jupiter had deflower'd his Daughter Io, pursu'd the Deity close at the Heels, blaspheming and curfing him all the way as he went. Which so offended Jupiter, that he fent Tifithone, one of the Furies, who haunted and plagu'd him to that degree, that he flung himself into the River Haliacmon, afterwards call'd by his own Name Inachus.

In this River grows an Herb call'd cyura, not unlike our common Rue. Which the Women that defire to miscarry without any Danger, lay upon their Navels,

being first steep'd in Wine.

There is also found in this River, a certain Stone, not unlike a Beryl, which in the Hands of a false Witness will grow black. Of these Stones there are many laid up in the Temple of \* Profymnea Juno; as Timothere's relates in his Argolicis, and Agatho the Samian, in his second Book of Rivers.

Agathocles the Milesian, in his History of Rivers, also adds, that Inachus for his Impiety was Thunder-struck

by Jupiter, and so the River dry'd up.

Near to this River lie the Mountains Mycene, Ape-Santus, Coccygium and Atheneus; so call'd for these Rea-Apesantus was first call'd Sciencus. But Juno resolving to be reveng'd upon Hercules, call'd the Moon to her Assistance, who by the help of her magical Charms, fill'd a large Cheft full of Foam and Froth, out of which sprang an immense Lyon; which his binding with her own Girdle, carry'd to the Mountain Opbeltium, where the Lyon kill'd Apefantus, one of the Shepherds belonging to that Place: And from that Accident, by the Will of the Gods, the Hill was call'd Apefantus; as Demodocus writes in his first Book of the History of Hercules.

In this River grows an Herb call'd Sciene, or the Moon, with the Froth of which, being gather'd in the Sprin then

T gion, Nam W

Sifter rer. take I for th the N tain / Book ( thian r Pelopon ry'd al he loft fame G rians, b upon h all the he foun City. call'd in

call'd it In thi call'd co and wear strous A this may as he wa upon a v Whom w Son, he

Scabbar

The M Accident.

call'd Seli

<sup>\*</sup> So call'd from Profymne, a City of the Territory of the Argives. Spring,

<sup>\*</sup> Now Vol. V

Spring, the Shepherds anoint their Feet, and keep them from being bit or stung by any creeping Vermin.

The Mountains of Mycena were formerly call'd Argion, from the many-ey'd Argos; but afterwards the

Name was chang'd upon this Occasion.

a

3)

ls,

ne,

it-

ny

1100

113

alfo uck

Ap.e-

lea-

Juno

loon

gical

roth,

Tris

oun-

ne of

that call'd

of the

or the

in the

itory of

Spring,

When Perfew had flain Medufa, Sibeno and Euryale, Sisters to her that was kill'd, pursu'd him as a Murde-But coming to this Hill, and despairing to overtake him, out of that extream Love which they had for their Sifter, they made fuch a howling Noise, that the Natives from thence call'd the top of the Mountain Mycene, as Ctesias the Epbesian relates in his first Book of the Acts of Perseus. But Chrysermus the Corinthian relates the Story thus in the first Book of his Peloponnesiacs. For he says, that when Perseus was carry'd aloft in the Air, when he lit upon this Mountain, he lost the Chape of his Scabbard. At what time this same Gorgophonos, or Gorgon-flayer, King of the Epidaurians, being expell'd his Kingdom, receiv'd this Answer upon his confulting the Oracle, that he should visit all the Cities of the Argolic Territory, and that where he found the Chape of a Scabbard, he should build a City. Thereupon coming to the Mountain Argolic, call'd in the Greek wurns, and finding there an Ivory Scabbard, he built a City, and from the Accident, call'd it \* Mycena.

In this Mountain there is found a Stone which is call'd Corybas, of a Crow-colour, which he that finds and wears about him, shall never be afraid of any mon-frous Apparitions. As for the Mountain Apasantus, this may be added, that Apasantus, the Son of Acrisus, as he was a Hunting in that Place, chanc'd to tread upon a venomous Serpent, which occasion'd his Death. Whom when his Father had buried, in Memory of his Son, he nam'd the Hill Apasantus, which before was call'd Selinuntius.

The Mountain Coccygium deriv'd its Name from this Accident. Jupiter falling desperately in Love with his

<sup>\*</sup> Now Agios Adrianos in the Morea. Vol. V. U

Sifter Juno, and having wanguished hen by his Importunity, begat a Male Child. From whence the Mountain, before call'd Digring masmamid Govergium ; ias Agarefembling a Honey-Combernes sin his Paying Combernment

In this Mountain grows a Trees which de call'd Palid merus, upon the Boughs of which whatever Fowl happens to perch, they are presently entangled as it were with Bird lime, and cannot ftirs only the of Cuccom it lets go free, without any harm, as stellphon teftifies lin his first Book of Trees of Threate of The Book of Trees of The Threate of The Threate of The Threate of The Threate of Th

As for the Mountain Atheneus, it derives it's Name from Minerua, For after the Destruction of Troys Didmedereturning to Argos, afcended the Mountain Gordanius. and there erecting a Temple to Minerue called the Mountain Athenaus from her Name Athena, robmited on

Upon the top of this Mountain grows a Root like to that of Rue, which if any Woman unwanily taffe of, the presently runs mad: This Root is call'd Adrasia, as + Plesimachus writes in his second Book of the Returns of the Heroes. Euthrates, Now Frat,

. We'll and Alpheine. Now Carbon, or Darbon attaches

Alpheim is a River of Arcadia, running by the Walls of Pifa, a City of Olympia (or, as others would have it, washing the Feet of the Mountain Olympus) formerly call'd Stymphelius, from Stymphelis, the Son of Mars and Dormothed, who having loft his Brother Alcmoon, threw himself for Grief into the River Nyaimus, for that reason call'd Stympbelw: Afterwards it was call'd di-

Alpheius, one of those that derives his descent from the Sun, contending with his Brother Kerkaphus about Courage and Vertue, flew him: For which being chas'd away and purfu'd by the Shephords he flung

Which feems to be a better Reason mby the Mountain Should be call'd Coccygium, than that before given: In regard, that Coccyx in Greek fignifies a Cuccow, 1941 H and all A Rather Lylimachuseve N ant os gniglque aggint

himself

him callid alde refem being cures firft I i Ne

call'd turn, t tain ci Where his Op

In the cyl either ' fear ro Dercylla

Eupby of Baby Medus th Luft, h finding ! be broug ver Zara his Nam upon thi

Eupbra a-bed wi one of t drew his ceiving hi call'd, he which fro Eupbrates.

In this Midwives

eminand Judo Things as are therein. 459

called into the River wind by which after that was called Male Child. From who was adjusted to the control of t

resembling a Honey-Comb, the Decocion of which, being given by the Physicians to those that are Mad, cures them of their Phrenzy; as cress relates in his first Book of Rivers.

Near to this River lies the Mountain Cronium, for call d upon this occasion. After the Giants War, Saturn, to avoid the Threats of Jupiter, fled to the Mountain Cturus, and call differentiam from his own Name. Where, after he had absconded for some time, he took his Opportunity, and retir'd to caucasse in Scythia.

e

3,

ri i

(e

le

di

ns

alla

if.

and

rew.

that

nel-

rom

bout

being

Aung:

untain

regard.

imfelf

In this Mountain is found a Stone, which is call'd the Cylinder, upon this occasion. For as oft as Jupiter either Thunders or Lightens, so often this Stone, thro' fear rowles down from the top of the Mountain; as Dercyllus writes in his first Book of Stones.

#### Euphrates. Now Frat.

of the lite onto

Euphrates is a River of Parthia, washing the Walls of Babylon (now Bagdat) formerly call'd Medus, from Medus the Son of Artaxerxes. He, in the heat of his Lust, having ravish'd away and deflower'd Roxane, and finding he was sought after by the King, in order to be brought to punishment, threw himself into the River Zaranda, which from thenceforward was call'd by his Name Medus. Afterwards it was call'd Euphrates upon this occasion.

Euphrates the Son of Arandacus finding his Son Azurtaa-bed with his Mother, and thinking him to be fome
one of his Courtiers, provok'd by his Jealoufy, he
drew his Sword and nail'd him to the Bed. But percaving himself the Author of what could not be recall'd, he stung himself for Grief into the River Medus,
which from that Time forward was call'd by his Name
Euphrates.

In this River grows a Stone call'd Afferites, which Midwives applying to the Navels of Women that are in

In the same River also there grows an Herb, which is call'd Excllator Axalla, which signifies Heat. This Herb, they that are troubled with Quartan-Agues applying to their Breasts, are presently delivered from the Fit, as Chrysermus writes in his Thirteenth Book of Rivers. It also much would aconomic by Rivers.

Near this River lies the Mountain Dringlus, where grows a Stone not unlike a Sardonyz, wonn by Kings and Princes upon their Diadems, and greatly available against dimness of Sight, as Nicias Mallotes, writes in his Book of Stones.

Loog ald state Society with the wolf chiay. Now Girmasti, Castri and Chiay. 200212

caicus is a River of Mysia, formerly call'd Astraus, from Astraus the Son of Neptune. For he, in the height of Minerva's Nocturnal Solemnities having deflowr'd his Sister by a mistake, took a Ring at the same time from her Finger; by which when he understood the next day the Error which he had committed, for Grief he threw himself head-long into the River Adurus, which from thence was call'd Astraus. Asterwards it came to be call'd Caicus upon this occasion.

Caicus the Son of Hermes and Ocyrboe the Nymph, having flain Timander one of the Noblemen of the Country, and fearing the Revenge of his Relations, flung himself into the River Afreus, which from that Accident was call'd Caicus.

In this River grows a fort of Poppy, which instead of Flowers bears several Stones. Of these, there are some which are black and shap'd like Harps, which the Mysians throw upon their Plow'd Lands; and if the Stones lie still in the place where they are thrown, 'tis a sign of a barren Year; but if they say away like so many Locusts, they prognosticate a plentiful Harvest.

In the same River also grows an Herb which is call'd Elipharmacus, which the Physicians apply to such as are troubled with immoderate Fluxes of Blood, as having a peculiar

cor cor

tair

Fran

a m of 1 vent ple were

ticul
the G
Succe
high

Which felf to Leucip ran to fayer

form'd ter, b of the red he caus'd

which to ente Man. Health

In to or the Scabs a

Wine;

ich as are s having a

Palluage

emin and such Things are cherein to 461

peculiar Vertue to ftop the Orifices of the Veins according to the Relation of Timagoras in his first Book In the tame River also there grows an Herburk 16

Adjoining to the Bairks of this River lies the Mountain Teutbras, fo eall'd from Teuthras King of the Miflant. Who in pursuance of his sporty as he was a Hithting, akending the Hill Thrafyllus, and feeing a monstrous Wild-Boar, follow'd him close with the rest of his Train. On the other Side the Boar to prevent the Hunters, like a Suppliant, fled to the Temple of Orthofian Diana, into which when the Hunters were about to force their Entrance, the Boar in Ayticulate Words cry'd out, Spare, O King, the Nurfery of the Goddess. However, Teuthras, exalted with his good Success, kill'd the poor Boar. At which Diana was so highly offended, that the restor'd the Boar to Life, but Aruck the Offender with Sourf and Madness. Which Affliction the King not enduring, betook himfelf to the Tops of the Mountains. But his Mother Leucippe, understanding what had befallen her Son, ran to the Forrest, taking along with her the Soothfayer Polyidos, the Son of cyranus, by whom being inform'd of all the feveral Circumstances of the Matter, by many Sacrifices she at last atton'd the Anger of the Goddess, and having quite recover'd and cured her Son, erected an Altar to Orthofian Diana, and caus'd a Golden Boar to be made with a Man's Face; which to this Day, if purfu'd by the Hunters, feems to enter the Temple, and fpeaks with the Voice of a Thus Teutbras being restored to his former Health, call'd the Mountain by his own Name Teuthras.

5,

2n

119

ne

he

10

du-

rds

ph,

the

ons,

hat

cad

are

the

ones

fign

nany

all'd

ing a

uliar

Premin

In this Mountain grows a Stone call'd Antipathes, or the Refister, which is of excellent Vertue to cure Scabs and Leprofies, being powder'd and mix'd with Wine; as Cteffas tells us in his second Book of Moun-Locuity they prognotticate a plentiful tains.

In the lame River also crows an Herb which E'ubarme ve, which the Phyticians apply to fuch as all

Achelous Now Affropolimo, Geromled, and Pachielmo.

Arbelow is a River of \* Ætolia, formerly tall'd The flim. This The flim was the Son of Mars and Pilidice, who upon some Domestick Discontent, travell'd as far as Sicyon, t where after he had resided for some time, he return'd to his Native Home. But finding there his Son Calydon and his Mother both upon the Bed together, believing him to be an Adulterer, he slew his own Child by a Mistake. But when he beheld the unfortunate and unexpected Fact he had conimitted, he threw himself into the River Arenos, which from thence was afterwards call'd Thesim. And after that, Achelous upon this Occasion.

Achelous, the Son of Oceanus and the Nymph Nais, having deflower'd his Daughter Cleftoria, flung himfelf for Grief into the River Theflius, which then by his

own Name was call'd Achelow.

In this River grows an Herb, which they call Zaclon, very much refembling Wool; this if you bruise and cast into Wine, it becomes Water, and preserves the Smell but not the Vertues of the Wine.

In the same River also is found a certain Stone of a mixt Black and Lead-Colour, call'd Linurgus from the Effect; for if you throw it upon a Linnen-Cloath, by a certain affectionate Union it assumes the Shape of the Linnen, and turns white, as Antistenes relates in the third Book of his Meleagris; though Diocles the Rhodian more accurately tells us the same Thing in his Etolics.

Near to this River lies the Mountain Calydon, so call'd from Calydon the Son of Mars and Assynome; for that he by an Accident having seen Diana bathing her self, was transform'd into a Rock, annd the Mountain which before was nam'd Gyron, was afterwards call'd Calydon.

whi with Dian his

T

A the ! Fath Arro three call' the I ing a they he th Gods Now dren, ly Vi be lai of the his In tunity leavin Araxes River call'd

> In to which gin-Has Virgin

black of Oracle laid up And th

<sup>\*</sup> Now, il despotato.

<sup>1</sup> Now Basilier or Vasilica in the Morea.

and fuch Things as are therein. 463

Upon this Mountain grows an Herb call'd Myops, which if any one steep in Water, and washes his Face with it. he shall lose his Sight, but upon his attoning Diana. shall recover it again; as Dergy lus writes in his third Book of Atohies.

a ho u pon fome Domelfick Discontent, gravelid as far on on the Sarara work of Sarara men

be resurned to his Native Home. But finding there Arares is a River in Armenia, fo call'd from Araxus the Son of Pylus. For he contending with his Grand-Father Arbelus for the Empire, stabb'd him with an Arrow. For which being haunted by the Furies, he threw himself into the River Bactros, for that Reason call'd Araxes; as Ctefipbon testifies in his first Book of the Persian Assairs. Arazes King of the Armenians, being at War with his Neighbours the Persians, before they came to a Battle, was told by the Oracle that he should win the Victory, if he sacrific'd to the Gods two of the most noble Virgins in his Kingdom. Now he, out of his paternal Affection to his Children, spar'd his own Daughters, and caus'd two lovely Virgins, the Daughters of one of his Nobility, to be laid upon the Altar. Which Mnefalkes, the Father of the Victims, laying to Heart, for a Time conceal'd his Indignation, but afterwards, observing his Opportunity, kill'd both the King's Daughters and then leaving his native Soil fled into Scytbia. Which when Araxes understood, for Grief he threw himself into the River Halmus, which then was alter'd, and the River call'd Araxes.

In this River grows a Plant which is call'd Araxa, which in the Language of the Natives fignifies a Virgin-Hater. For that if it happen to be found by any

Virgin, it falls a bleeding and dies away.

Se

CS

of

m

th,

ipe

tes

the

in

So

for her

rain

allid

Jpou

In the same River there is also found a Stone, of a black Colour, call'd Sicyonus. This Stone when the Oracle advises the sacrificing of a human Victim, is laid upon the Altar of the Mischief-diverting Gods. And then, no sooner does the Priest touch it with his Knife, but it sends forth a Stream of Blood; at what Times

Time the superstitions Sacrificers retire, and with Howlings and loud Ohoning carry the Stone to the Temple, as Dorotheus the Chaldeau relates in his second Book of Stones.

Mear to this River lies the Mountain Digrphie; so call'd from Digrphus the Son of the Earth; of whom this Story is reported. Mitbras defirous to have a Son, yet hating Woman-kind, \* Iay with a Stone till he had heated it to that degree, that the Stone grew big, and at the prefix'd Time was deliver'd of a Son, call'd Digrphos, who growing up and contending with Mars for Courage and Stoutness, was by him stain; and the Mountain where the Contender was buried was call'd Digrphos by his Name.

In this Mountain grows a Tree, not unlike a Pome-granate-Tree, which yields Plenty of Apples, in Taste like Grapes. Now if any one gather the ripest of this Fruit, and do but name Mars while he holds it in his Hand, it will presently grow green again, as Ctesspoon witnesses in his third Book of Trees.

abrawies A viome Med of before to

Tigris is a River of Armenia flowing into Araxes and the Lake + of Arfacis, formerly call'd Sollax, which fignifies ranning and carry'd downward. It was call'd Tigris: upon this Occasion.

wander'd over Sea and Land, desirous to be quit of his Distemper. At Length coming into Armenia, and not being able to pass the River before-mentioned, called upon Jupiter, who listning to his Prayers sent him a Tiger that carry'd him safely over the Water; in remembrance of which Accident, he call'd the River Tigris, as Theophilus relates in his first Book of Stones. But Hermehanax tells the Story thus:

Вассына

B

and

nor

Riv

took

Year

Rive

his t

Sin

very

hurt

third

N

so cal

vince

devou

his P

hundi

afflicti

of the

Monu

the Pr

In

Wild-

Fire, a

are nev

them.

lous H

Indus

lence in

first cal

but cha At t

folemn

Devoti

Sarrive fi velis Saxum.

<sup>†</sup> Now Lac de Vastan, or Merd' Armenie.

and such Things as are therein. 465

Bac bas falling in Love with the Nymph Alphefibea, and being able to vanquish her neither with Prefents nor Intreaties, turn'd himself into the shape of the River right, and overcoming his Beloved by Fear, took her away, and carrying her over the River, begot a 30m whom he call a Medus; who growing up in Years, in Remembrance of the Accident, he call a the River by the Name of Tigris; as Aristonymus relates in his third Book.

In this River a Stone is to be found, call'd Myndan, very White; which whoever enjoys, shall hever be hurt by wild Beasts, as Leo of Byzantium relates in his third Book of Rivers.

Near to this River lyes the Mountain Gauran; fo call'd from Gauran the Son of the Satrape of the Province of Roxanes; who being extreamly religious and devout towards the Gods, receiv'd this Reward of his Piety, that of all the Perfians he only lived three hundred Years; and dying at last without being ever afflicted with any Disease, was buried upon the Top of the Mountain Gauran, where he had a sumptuous Monument erected to his Memory. Afterwards, by the Providence of the Gods, the Name of the Mountain was chang'd to that of Mausorus.

In this Mountain grows an Herb, which is like to Wild-Barley. This Herb the Natives heat over the Fire, and anointing themselves with the Oyl of it, are never sick, till the Necessity of Dying overtakes them as softratus writes in his first Collection of sabulous History.

his Difference. At Longth coming taco Armenta, and not being able sound work submit octore mentioned

Indus is a River in India, flowing with a rapid Violence into the Country of the Fish-devourers. It was first called Mausolus, from Mausolus the Son of the Sun, but chang'd its Name for this Reason

At the Time when the Mysteries of Bacehus were folemniz'd, and that the People were earnest at their Devotion, Indus, one of the Chief of the Young No-

Quid.

d,

e-

the

of

11

and

nich

Ti-

nad,

t of and

fent

ater;

e Ri-

k of

ассыя

4660f the Names of Rivers and Mountains, &c. bility, by force deflower'd Danafathider, the Dang heer of Oxyalcus the King of the Country as the was carbeing fought for by the Tyrant, in Order to bring him to condign Punishment, for Fear he threw himfelf into the River Maufolus, which from that Ascin

Linchis River grows a certain stone called carpyces which if a Virgin earry about her, she need never be afraid of being deficient descent and the need never be

Being w

volume Mariany

afraid of being deflower'd steam An the same River also grows an Herb, not unlike to Buglofs. Which is an excellent Rem dy against the Kings-Evil, being administred to the Patient in warm Water; as clitopbon the Rhodian reports in his first Book of Indian Relations.

Near to this Mountain hes the Mountain Lileus, fo call'd from Lileus a Shepherd; who being very superstitious, and a sole Worshipper of the Moon, always perform'd her Mysteries in the dead Time of the Night: Which the rest of the Gods taking for a great Dishonour, sent two monstrous Lions that tore him in Pieces. Upon which the Moon turn'd her Adorer into a Mountain of the fame Name.

In this Mountain the stone is found which is called chitoris, of a very black Colour, which the Natives wear for Ornaments fake, at the folemn Sacrifices which they make after their Escape from any Danger or Sickness, as Aristotle witnesses in his fourth Book of Memoirs at this Jundury the Resion for Publishing stayin



S. &c. BOO

ss care which Brind .

the Res Britain, large 1 two V

from t have n Mr. C 2.7

Contai of the publiff thentic worth, Counfi graphe

3.2 Queen mence Scotlan of the from the an Introd

which 4. . to the Fames the E Supple

Memo

5. Charles Denma & Scot. 4660f the Names of Rivers and Mountains, &c.
ROJYAT OM 1119 We depend of the Bold of the B

Britain, with Variety of new Deligns in two hundred large Folio Plates, engraven by the best Hands of the Wolumes. All delineated from the Buildings of from the original Drawings of the Architects, who have most generously promoted this metal Work aby Mr. Campbel.

2. The History of the Reign of King Charles I.

Containing a more particular and impartial Account of the Rebellion and Civil-Wars than has yet been published; collected from private Memoirs, and antichentick Papers, and compar'd with Clarendon, Russianoth, &c. Written in French by Monsieur de Larrey, Counsellor of the Court and Emballies, and Historio grapher to the King of Prussa. In two Volconia.

S

)

S

16

re

4-

ed

ves

ces

ger

of

Meme

dointy

517 0

3. Memoirs concerning the Affairs of Scotland from Queen Anne's Accession to the Throne, to the Commencement of the Union of the two Kingdoms of Scotland and England, in May, 1707. With an Account of the Origin and Progress of the defigned Invasion from France, March 1708. With some Reflections on the ancient State of Scotland. To which is presix'd an Introduction, shewing the Reason for Publishing these Memoirs at this Juncture. The Third Edition. To which is added an Appendix.

4. An Account of the Affairs of Scotland, relating to the Revolution in 1688. as sent to the late King James II. when in France. By the Right Honourable the Earl of B. never before Printed. Being a

Supplement to the Memoirs of Scotland.

5. The History of the Wars of his present Majesty Charles XII. King of Sweden, from his first Landing in Denmark, to his Return from Turkey to Pomerania. By a Scots Gentleman in the Swedish Service.

Heads; viz. Of prophane Discourse, of Blaspheny, of Swearing, of False-accusing, of Calumny, of Detraction, of Tale-bearing, of Censoriousness, of Scotting, of Reproach, of Cursing, of Quarrelling, of Dissimulation, of Flattery, of Lying, of Talkativeness, of Ostentation, of Murmuring, of foolish Jesting, of obscene and immodest Talk. By Henry Hooton, A. M.

7. Clavis Usure: Or, a Key to Interest both Simple and Compound, containing Practical Rules, plainly expressed in Words at length; whereby all the various Cases of Interest and Annuities, or Leases, either in Possession or Reversion, and purchasing Free-hold Estates, &c. may very easily be resolved. By John Ward.

8. A Demonstration of the Existence, Wisdom, and Omnipotence of God, drawn from the Knowledge of Nature, particularly of Men, and fitted to the meanest Capacity. By the most Reverend the Lord Archbishop of Cambray, Author of Telemachus, and translated by the same Hand that English'd that excellent Piece.

9. Boetius of the Consolation of Philosophy, in five Books; made English and illustrated with Notes. By the Right Honourable Richard Lord Viscount Presson.

The Second Edition corrected.

10. The Art of Speaking. Written in French by Messieurs du Port Royal: In pursuance of a former Treatise, entitul'd, The Art of Thinking. Render'd into

English. The second Edition corrected.

Witchcraft; containing, 1. The most authentick and best attested Relations of Magicians, Sorcerers, Witches, Apparitions, Spectres, Ghosts, Dæmons, and other preternatural Appearances. 2. A Collection of several very scarce and valuable Trials of Witches, particularly that samous one of the Witches of Warboyse. 3. An Account of the first Rise of Magicians and Witches, shewing the Contracts they have made with the Devil, and what Methods they take to accomplish their infernal Designs. 4. A full Constitution of all the Arguments that have ever been produc'd against the Belief of Apparitions, Witches, &c. With a Judgment concerning Spirits. By the late learned Mr. John Lock.

of a-g, a-of b-

in ld of of

ve By

a-to

nd nd es, re-ry at nt he at ns. ve

2



